PLATO·EMERSON·AMIEL

ELSIE PEASE

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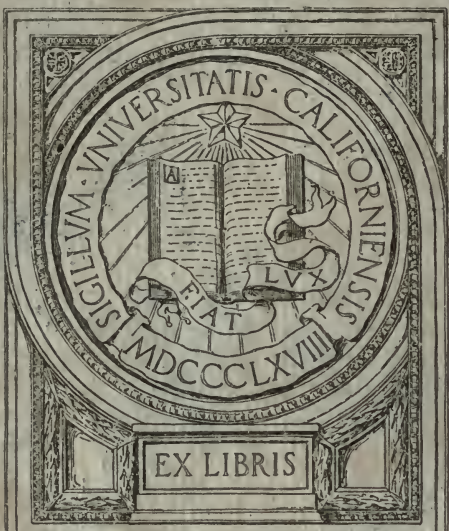

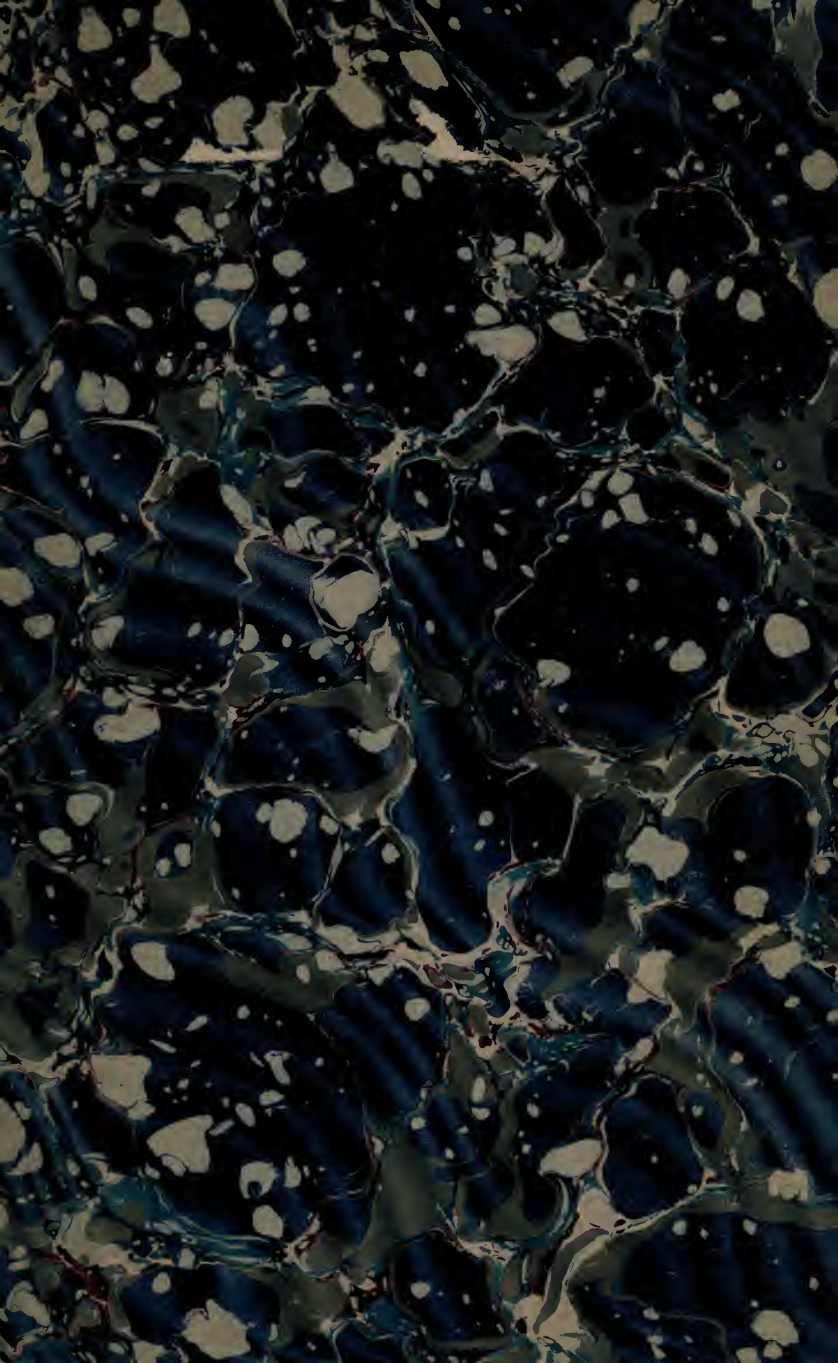

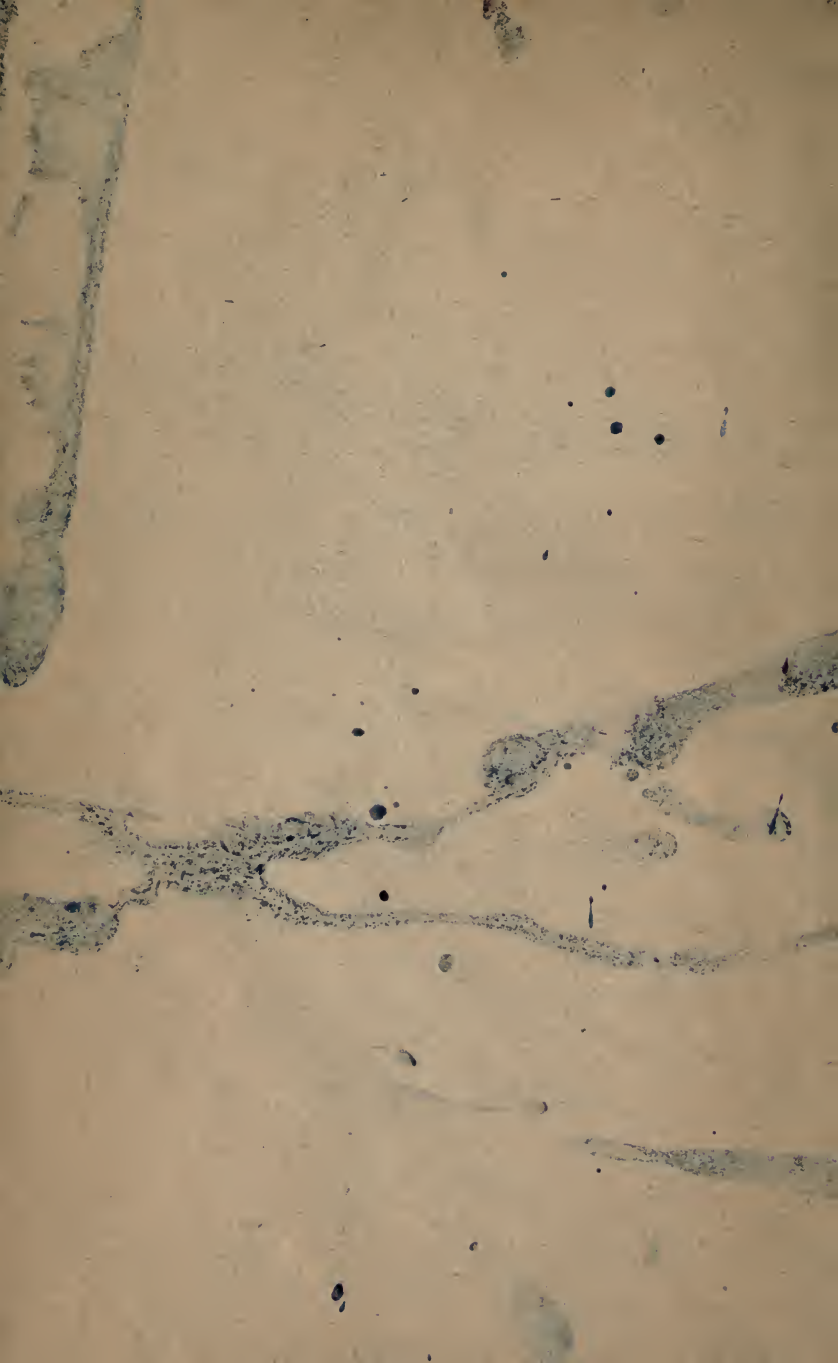

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Celestial Conferences on Love

By ELSIE PEASE

A DISCUSSION BASED ON THE LAWS OF NATURE SEEKING A PHILOSOPHY OF LOVE AND MARRIAGE THAT WILL IMPROVE THE SOCIAL AND SPIRITUAL LIFE OF MANKIND

A BOOK FOR SUPERMEN AND WOMEN

THE SHAKESPEARE PRESS
114-116 E. 28th St.
New York
1914

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"For if an author does not penetrate to the essential in the human soul to its deepest depth; if he has not dared, or has not been able to write his book regardless of consequences; if he has not ventured to represent his ideas in statuesque nakedness; has not imaged human nature as it showed itself to him, improving nothing, but has taken counsel with his public, been guided by its prejudices, its ignorance, its untruthfulness, its vulgar or sentimental taste—he may have been highly distinguished by his contemporaries: for me he does not exist, to what I call literature his work is valueless. All the offspring of the author's MARRIAGE DE CONVENIENCE with that doubtful character Public Opinion; all those literary children which their author begets, giving a side thought to the taste and morality of his public, are defunct a generation later. There was no real life in them. But every work in which an independent writer has, without any side thought, uttered what he felt, and described what he saw, is, and will continue to be, no matter how few editions of it may be printed, a valuable document."—Brandes' "Main Current In Literature."

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The Conflict of Love and Duty.

CONFEREES.

SPIRITS

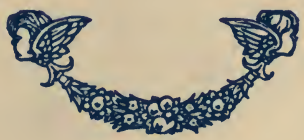
PLATO, EMERSON, AMIEL.

HUMANS

BEATRICE, LYCIDAS.

REPORTER

ELSIE PEASE.



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UP from earth's center through the Seventh Gate
I rose, and on the Throne of Saturn sate,
And many Knots unraveled by the Road;
But not the Knot of Human Death and Fate.

There was a Door to which I found no Key;
There was a Veil past which I could not see;
Some little Talk awhile of Me and Thee
There seem'd—and then no more of Thee and Me.

Then to the rolling Heaven itself I cried,
Asking, "What Lamp had Destiny to guide
"Her little Children stumbling in the Dark?"
And—"A blind Understanding!" Heav'n replied.

Then to this earthen Bowl did I adjourn
My Lip the Secret Well of Life to learn;
And Lip to Lip it murmur'd—"While you live
"Drink!—for once dead you never shall return."

Oh, Thou who man of baser Earth didst make,
And who with Eden didst devise the snake;
For all the Sin wherewith the Face of Man
Is blacken'd, Man's forgiveness give—and take!

—Omar Khayyam.

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Scene. In the large living room of the artistic little bungalow that Lycidas has provided for his bride. Time, a couple of months later, the honeymoon past, Lycidas and Beatrice are prepared as well settled married people to discuss the more intimate questions of love. The conference this evening represents the storm and stress period in the love-life,—the period of darkness, doubt and wandering.

UNIV. OF CALIFORNIA

CELESTIAL CONFERENCES ON LOVE.

The Conflict of Love and Duty.

Beatrice.

SAIL forth into the sea of life,
O gentle, loving, trusting wife,
And safe from all adversity
Upon the bosom of that sea
Thy comings and goings be!
For gentleness and love and trust
Prevail over angry waves and gust;
And in the wreck of noble lives
Something immortal still survives.

Amiel. I am inclined to believe that for woman love is the supreme authority,—that which judges the rest and decides what is good and evil,—for a man love is subordinate to right. It is a great passion but it is not a source of order,

the synonym of reason, the criterion of excellence. It would seem then the woman places her ideal in the perfection of justice. It was in this sense that St. Paul was able to say "The woman is the glory of man, and man the glory of God." Thus the woman who absorbs herself in the object of her affection is, so to speak, in the line of nature; she is truly woman, she realizes her fundamental type. On the contrary a man who should make his life to consist of conjugal adoration, and should imagine he had lived sufficiently when he had made himself a priest of a beloved woman, such an one is but half a man; he is despised by the world, and perhaps secretly disdained by the women themselves. The woman who loves truly seeks to merge her individuality into that of the man she loves. She desires that her love should make him greater and stronger, more masculine, more active. Thus each sex plays the appointed part, the woman is first destined for the man, and man destined for society. Woman's duty is love, man's love is duty. In other words, the guiding star of woman is love, while the twin star of love and duty ever rises towards the zenith of man's heaven. Woman owes herself to one, man owes himself to all, and each obtains peace and happiness only when he or she has recognized this law and accepted this

balance of things. The same thing may be good in woman and evil in man, may be strength in her, weakness in him.

Beatrice. It is wise that man's heart can turn more easily from love to other things as weighty and serious. How else could the state be maintained and governed, battles fought and won, and souls saved? Woman's greatest happiness comes when her love and duty are one, her greatest battle when they are in opposition. Let me illustrate this conflict of love and duty by relating a vision or a dream which I recently experienced, although perhaps it is no more than the Story of Eden retold.

Emerson.

Eden with its angels bold,
  Love and flowers and coolest sea,
Is less an ancient story told
  Than a glowing prophecy.

In the spirits perfect air,
  In the passions tame and kind,
Innocence from selfish care,
  The real Eden we shall find.

When the soul to sin hath died,
  True and beautiful and sound,
Then all earth is sanctified,
  Up springs Paradise around.

The New Eden

Beatrice Relates Her Vision of the Conflict of Love and Duty.

IN the long ago, in the midst of a great desert, there was a beautiful garden, called the "Garden of Pleasure," within which was a golden stairway, leading, it was said, to the invisible throne of The Great King. An ancient servitor named Duty had charge of this garden, and very aged was he, for he was born when the foundations of the universe were laid. Most of the inhabitants of the garden were born there, some few had made the journey across the great desert. Among the household of Duty was a beautiful maiden named Brighteyes, for

> Whatever her eyes are turned upon
> Spirits of love do issue in flame,
> And in her smile love's image you may see,
> Whence none can gaze upon her steadfastly.

Living in an atmosphere of love within and without, Brighteyes could hardly be said to know what love really was, other than her pleasure in

the flowers of the garden, which she attended and gathered to adorn her beautiful golden hair. She was but a lovely and gentle animal whose soul had not yet been awakened. Yet during all these years it seemed no prohibition that Duty would not permit her to pick the pansies of blue and gold, which were partitioned off from the rest. But many a time as she gazed on them she wondered

> Why pansies' eyes that laugh
> Bear beauty's prize
> From violets' eyes that dream.

Perfect obedience comes to the free-will being only through perfect wisdom or through perfect innocence and ignorance. Innocent as Bright-eyes was, there was woven in the texture of her pure nature the golden threads of love. Now as Plato has said, Love,—the weaver, is an aspirer after wisdom, and along this road lies the knowledge of good and evil. Thus it came to pass that when a shepherd lad travelling with his flock from oasis to oasis, paused upon the garden walls, the maiden talked with him, and the truth and love from her eyes were reflected back from his. She told him about the forbidden pansies of blue and gold, and he told her they were more precious than all the rest of the flowers, and that they gave the possessor power to command the earth to

open and pour forth its treasures of silver and gold and precious stones. He also told her if she would gain one of these they might go forth into the great world beyond, and live in a beautiful palace more beautiful than the invisible throne before which she worshipped, and that instead of being the handmaiden of the stern and ugly old gardener Duty, she might be a Queen over many. So the ignorant one resolved to leave the garden, and as in the grey twilight she wandered among the beds, and gathered her hands full of flowers, their rich, sweet scents never seemed so sweet before, now that she was about to leave them. Then Duty with his clear white features came and looked at her. She ceased from her gathering, but walked among the flowers smiling with her hands full. Then Duty with his still white face came and looked at her again, but she turned her head away. At last she saw his face and dropped the fairest flowers and walked silently away. Then he came to her, and she bent her head low, and turned towards the gate. But as she went out she looked at the last flickering rays of the sunlight on the faces of the flowers, and wept in anguish. The gate closed with solemn clang. But still she held in her hands the buds she had gathered, and their sweet scent was very grateful to her in the desert. But Duty still fol-

lowed her. Once more he stood before her with his white deathlike face, and she knew what he had come for. She unclasped her fingers and let the flowers drop out—flowers she had loved so well, and walked on with dry, aching eyes. Then for the last time he came, and she showed her empty hands,—the hands that had nothing now. But still he looked. Then at length she opened the bosom of her dress, and took out the pansies of blue and gold which she had hidden there, and laid them on the sand. The shepherd lad, angry at such easy obedience, turned his back upon her. She had nothing more to give now, love and flowers all, had been given, and so she wandered out into the night and the desert alone, disappearing in the whirling grey sand.

She wandered on with nothing but darkness and death before her, hoping to find a Garden of Pleasure where she could pluck flowers as she willed, and where there was real love. And day after day as she wandered she sang this song:

THE WANDERER'S SONG.

I wander here, I wander there,
Through the desert of life all wearily;
No joy on earth for the pilgrim soul—
On, on forever drearily;
O'er the mountain height
In the tempest night,
Through the mist and through the gloom,

We press on to the tomb,
While the deathlike pall of a midnight sky
Hangs over past and futurity.

And the echo of wandering feet I hear,
And human voices and hearts are near;
But lonely, lonely each one goeth
On his dark path and little knoweth
Of love, kind words and sympathy.
Oh, fain I would lay me down to die;
For the upward glance of a tearful eye,
Is all that I have known of humanity.

Yet must I on, the darker and drearer,
And lonelier ever the pathway seems,
And the spectral shadow of death draws nearer,
And rare and faint are the sunlight gleams;
An unseen power impelleth us on—
Till we reach the shores of the fathomless sea,
Where time poureth down to eternity.

Lycidas Improvises an Answer to Beatrice's Vision.

I am not surprised that you leave your tale thus. Woman can sacrifice all for love, but life looks hopeless when she is called upon to sacrifice for duty. But I think your conception of duty somewhat erroneous, although fashioned after that simple folk-tale, The Story of Eden, and typifies the average parents who pride themselves on the ignorance and innocence of their daughters as they go forth into love and marriage. As Plato has explained, the intermediate or human state

of man made the desire for the knowledge of good and evil inevitable, and was necessarily a part of the Divine purpose. Likewise Virgil took Dante first to Hell, i. e., to the Knowledge of Sin, because such knowledge is the beginning of repentance, and evil must be known to be avoided. But at this stage of the world's history we do not have to experience all things to obtain this knowledge of good and evil, much can be obtained by instruction. But it never seems to have occurred to many parents that in a matter that plays so large a part in life's happiness, that they should instruct their children in the science and art of love. Love has its laws, its psychology and physiology, and furthermore like music and painting is one of the finest arts requiring much practice and instruction. They should also be instructed in domestic art. No man would be employed to build the Panama canal without special training, yet women the country over are intrusted with the vital, mental, social and moral welfare of the individuals who make up the state without any preparation whatever other than inherited tradition, and the pages of the Fireside Companion. With this knowledge, love and duty would be less in conflict. In the Divine Comedy Virgil represents Knowledge, and Beatrice Revelation or Divine Philosophy. I will

attempt to finish your story, assuming a knowledge of good and evil to be a part of the divine intention, and necessary to spiritual evolution—a story of Eden more up-to-date.

The Harmony of Enlightened Love and Duty.

After wandering for many days, and failing to find the garden of free love, unrestricted by Duty, Brighteyes decided to return to Duty's Garden of Pleasure.

As Aurora with rosy fingers opened the crimson doors of the Orient, and permitted Apollo, the far-darter, to emerge in his golden chariot and drive the shadows of night before him, making the heavens resplendent with his glory, and the desert more inhospitable and bare, Brighteyes thought she beheld a beautiful garden beyond. She journeyed on and on, but came no nearer, and at last the garden faded away. Deluded by these visions she wandered long. Again a garden appeared that surely looked like her home,—was she to be deceived by another mirage? No! At last, she beheld the garden of her childhood,—for had she not in this short time become a woman,—and there stood Duty at the gate. But though her courage rose as she approached, her limbs grew weaker and weaker, and she sank down fainting,

dying, in the desert with the Garden of Pleasure just beyond. But a noble knight came riding by, one who had fought his way through the "Vale of Tears" and "Desert of Life" and had been shown the "Cities of the World" by One from a high Mountain, and yet preferred the quiet of Duty's Garden. He lifted the limp form of Brighteyes up gently onto his prancing palfrey, and bore her into the Garden. As they entered Duty said: "Enter Thou in and enjoy the fullness thereof, and know that love is only at its highest when one has learned to suffer and obey." At these words Brighteyes opened her eyes and looked at Duty, and was surprised to see that his was not a white and deathlike face, but was a face radiant with love. Soon she recovered her strength and was permitted to wander among the flowers and pick them as her best judgment dictated, and they seemed so much more beautiful, and so much sweeter than before, that she could not help questioning them thus:

O! Tell me flowers
When hour by hour
I doting gaze upon thy beauty
Why thou the while
Dost only smile
On one whose purest love is duty.

But she no longer cared for the pansies of blue and gold, for she had found the true pansy of

blue and gold, Enlightened Love, and with this she had struck the invisible rock of life, and it had opened and laid at her feet the silver of kindness, the gold of friendship, pearls of truth, and the crystal dewdrops of a lover's tears.

Daily she walked among the flowers as of yore, listening to the whisperings of their loves, and smiling back smile for smile. But now she walked with a more womanly, aye, a true queenly mien, because of the noble knight who walked by her side. And thus she spake:

The flowers are talking and whispering,
With pity my features they scan.
O pray do not chide our sister,
Thou sorrowful pale-faced man.

Moved by the plea of the flowers, the knight spoke very gently to Brighteyes, of Duty, thus:

There are those who ask not if thine eye
Be on them; who in love with truth,
Where no misgiving is, rely
Upon the genial sense of youth;
Glad hearts without reproach or blot,
Who do thy work and know it not;
Oh! if through confidence misplaced,
They fail, thy saving arms, dread power!
Around them cast.

Serene will be our days and bright
And happy will our natures be,
When love is an unerring light,
And joy its own security.
And they a blissful course may hold

Even now, who not unwisely bold
Live in the spirit of this creed,
Yet seek thy firm support, according to their need.

Stern Lawgiver! Yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As the smile upon thy face.
Flowers laugh before thee in their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are fresh and strong.

And thus Brighteyes replied to the knight:

O, blest seclusion! when the mind admits
The law of Duty; and can therefore move
Through each vicissitude of loss and gain.
Linked in entire complacence with her choice;
When youth's presumptousness is mellowed down,
And womanhood's vain anxiety dismissed;
When wisdom shows her seasonable fruit,
Upon the boughs of sheltering leisure hung
In sober plenty; when the spirit stoops
To drink with gratitude the crystal stream
Of unreproved enjoyment; and is pleased
To muse and be saluted by the air
Of meek repentance, wafting wall-flower scents
From out the ruins of crumbled pride,
And chambers of transgression now forlorn.
O, calm, contented days, and peaceful nights!
Who when such good can be obtained, would strive
To reconcile her womanhood to a couch
Soft, as may seem, but, under that disguise,
Stuffed with the thorny substance of the past
For fixed annoyance: and full oft beset
With floating dreams, black and disconsolate,
The vapory phantoms of futurity?

Plato. Life needs the stage of duty, which must in large measure be crystallized into law, in order that natural impulses may be restrained, and higher orders of life recognized. But beyond duty and law there must be the stage of love, which alone reveals to man the heart of reality. On the other hand, love that would be genuine comes not to destroy but to fulfill just law. Through the history of the world much of the conflict of love and duty has been man-made. Overthrow unjust and unnatural law, and love and light will make the rest easy. Love proclaims the emergence of a New World, and the development of a higher spiritual being, who undertakes to conduct his life from a point of view of objective truth and comprehensiveness. More and more as man realizes this impersonal and universal standpoint, more and more will he become capable of genuine love and justice.

Will Woman Fail in Duty?

Beatrice.

HARK the birds of Eden!
How their voices ring!
Bubbling notes from lyric throats!
How the rapture rises, floats
O'er the hills of Eden,
Down the vales of Eden,
Hark the birds that sing!

Miracle in Eden!
Lo—Jehovah spake:
"I will leave man not alone!
I will give him for his own
A meet help in Eden!"
And he gave in Eden!
From man's sleep in Eden,
Man and woman wake!

Lycidas.

A helpmeet for man. O woman, made
Like him in God's own image!—make reply
To challenge of the ages: Didst thou fail
To be what God created thee to be?
We await thine answer!

Beatrice.

When failed I thee?
Thou cravest of me
Myself. I gave my flesh—my soul,

To mate with thine,
That thine and mine,
According to a law divine
Should make a perfect whole.

When failed I thee?
Full joyfully
I gave thy strong sons breath.
Did I bewail
The shadowed vale
My feet must traverse? Did I fail
In life, for dread of death?

When failed I thee?
Thou cravest of me
A home. In cave, in hut, I made
Mild hearth-flames leap.
When thou wouldst sleep,
Of skins, of fleeces, soft and deep,
Thy bed for thee I laid.

When failed I thee?
Meet help in me
Didst thou not find in every need?
Through praise, through blame,
I dared to claim,
Unforfeited, my Eden name—
Help meet for man, indeed!

Lycidas.

Beyond the vales of Eden lies the world!
Beyond the rivers four lie seas and plains
Lie tents, lie towns, lie cities! Woman speak!
This age requires it of thee: Hast thou failed
To be man's meet help in his later days?

Beatrice.

When have I failed thee? From Paradise banished
Forth from its portals together we came,
Straight they were sealed with the sword that was flame!
Eden, our Eden of ignorance, vanished!
Nay, 'twas our destiny—'twas not our shame!

Failed I in counseling? Failed I to minister
Unto thy soul's need as well as thy clay's?
If we chose right at some parting of ways,
Though the way chosen frowned darkling and sinister,
Claim I too boldly my share of the praise?

When have I failed thee? My feebler steps lengthening,
Still kept pace with thee, lest thou should find,
Suddenly lonely, thou'dst left me behind.
Tirelessly, wistfully, strove I for strengthening
Bonds that our comradeship firmer should bind.

Lycidas.

O woman, made to be man's comrade, made
To toil together with him (never he
Alone, thrice never thou!) unto the solemn end
That God shall at last look upon His world
And see that it is good!—O woman, speak!
The future craves it of thee! All the world
To-day awaits thine answer. Wilt thou fail
To be man's comrade when the morrow breaks?

Beatrice.

I shall not fail thee! Ask of me
New help in every newest need!
Thine Eden comrade still shall be,
With more than Eden loyalty,
Meet help for thee indeed!

I did not fail thee when I guessed
My soul was breath like thine.
Our comradeship was never blessed
Before, as it shall be, in quest
Together of a grail divine.

I did not fail thee when I came
Forth from those walls where thou and I
Have cloistered love. Did my fair name
Lose aught of whiteness? Did the flame
Upon Love's altar sink and die?

Nay—rather, never hath it burned
So bright, so steadfast as to-day!
Unto my altar task returned,
I bring new wisdom I have learned:
New fagots on my fire to lay.

I did not fail thee when the door
Of knowledge tardily swung wide,
Still learning, I shall prove the more
Thy perfect comrade than before—
Shall keep me closer to thy side.*

* For further development of this thought, see Miss Wildman's Western Reserve Anniversary poem.

The Woman Movement

Beatrice.

I HAVE been reading quite a little lately about the New Woman movement, one wing of which seeks to do away with a considerable portion of the conflict between love and duty by making love free, marriage free and divorce free. They say:

> "May we not now
> Our contract make and marry before heaven?
> Are not the laws of God and Nature more
> Than formal laws of men? Are outward rites
> More virtuous than the very substance is
> Of holy nuptials solemnized within?
> .....The eternal acts of our pure souls
> Knit us with God, the soul of all the world,
> He shall be priest to us; and with such rites
> As we can here devise we will express
> And strongly ratify our hearts' true vows,
> Which no external violence shall dissolve."

Love, indeed, is the real marriage, the legal marriage is only the outward and social confirmation. But so long as the law does not enforce the natural obligations of love without compli-

ance with the legal forms, they are essential. So long as woman must bear and feed children from her own body, it is utter nonsense for her to talk of maintaining her independence, earning her own living, going her own way, and remaining fettered only by love. True love is not merely an incidental aspect of life, it is the total expression of the union of minds and bodies in a single life-stream. The best interests of the child require a division of labor, and it is absurd for the woman to attempt to assume it wholly or deny it altogether. The result of a too high philosophy is sure to lead to the lowest things. So long as the law does not enforce the natural obligation of love, legal marriage is essential, for the attempt to fight the social currents and carry out the natural obligations of love purely from a sense of duty is usually a failure. Therefore the only course open is to make the natural laws of love and legal laws coincide.

Lycidas. It often happens that a young couple, perhaps little more than children, momentarily dazed by an emotion which Plato has called a madness, are hurried before a minister to bind themselves for life. They make eternal vows of constancy, knowing nothing of the world, scarcely more of each other, knowing

nothing of the marriage laws, scarcely more of the arts of love and housekeeping. No wonder the poet speaks of destiny's "little children stumbling in the dark" with a "blind understanding," with the result that they put their lips to the bowl and laugh at duty. There will always be a veil past which these children cannot see if they will not learn, if parents will not instruct, but Beatrice and I believe that they can find the Golden Key that opens the door of happiness in Enlightened Love, and while this may need support by Enlightened Law, happiness is certainly not to be found beyond the pale of the law. Even so great and noble a soul as George Eliot found this true, to cite only one instance.

Amiel. What is constancy in Love? Either an accident or a fortunate state of mind. To promise to continue in a state over which your will has no control. It is never an honest promise, it can only be an honest hope. Love comes and goes, no man can stay it. The law should seek to give play to its natural movements.

Emerson. All true souls are progressive, and to these progressive souls all loves and friendships are momentary. Do you love me? means, do you see the same truth? If you do

we are happy with the same happiness; but presently one of us passes into the perception of new truth;—we are divorced, and no tension in nature can hold us to each other. I know how delicious is this cup of love,—I existing for you, you existing for me; but it is a child clinging to his toy,—an attempt to eternize the fireside and nuptial chamber.

When we speak truly, is not he only unhappy who is not in love? his fancied freedom and self-rule, is it not so much death? He who is in love is wise and becoming wiser, sees newly every time he looks at the beloved object, drawing from it with his eyes and his mind those virtues which it possesses. Therefore if the object is not a living, expanding soul, he presently exhausts it. But the love remains in his mind; and it craves a new and higher object. And the reason why all men honor love, is because it looks up and not down; aspires and not despairs.

Lycidas. Granting that this is the law of love, and that it holds uncontrolled sway in the Celestial Sphere, it cannot hold such sway in this Human Sphere, for as the sap rises in the plant and suspends the law of gravitation, so the Law of Childhood must in no small measure suspend this Law of Love. Yet there is no question

in the minds of the philosophical sociologists who have made a specialty of this subject that the monogamic institution of marriage needs to be modified and varied in the way of greater freedom. Think of the dark shadow cast by the hundreds of thousands, perhaps millions of unhappy and unattached women on the institution of matrimony, which the sociologists say is essential to the happiness and well-being of the matron. Is it creditable that the spiritual exaltation of the happy wife rests on a pyramid of degraded souls? Think of the thousands of homes where drunkenness and brutality rule. Is it creditable that so beautiful an institution as matrimony should sanction a slavery worse than death? We do not need absolute freedom that would produce chaos, but we need such freedom as results from the natural laws of love, the rights of childhood and social order.

Beatrice. Another important writer on the "New Women Movement," proposes that the prostitute should receive social recognition as filling an honorable and necessary place in the social order. A recognition, I suppose, such as the hetæræ received in Grecian society.

Considering the matter as calmly and sanely as we may, giving due weight to all the facts, we

must say that if there is no other way to correct the present state of affairs this is a necessary logical conclusion. If there is a better way, as I am convinced there is, the suggestion is simply the reductio ad absurdum of the present order.

That important women writers should propose free love and free prostitution as ideals of the new "Feminist State" is certainly amazing, and shows how a too sudden increase of freedom leads to license, and emotion takes the place of thought. If these proposals had come from men, who have the reputation of being lax and liberal, it would not have been so surprising as coming from the supposedly conservative women. We can only believe that they are not true to their type.

The absolute freedom that these New Women want would not be advisable, for a great many men and women are very fickle, as shown by the fact that they not infrequently get a divorce and marry over again. With these emotional people each emotion sets up a claim to fill the whole of life. For each new emotion the earnest poetic soul feels willing to die. Yet each is driven away by its followers. The feet of them that shall bear it out are before the door even while the triumphant emotion is reigning over the heart within.

The poet Novalis, upon the death of his be-

trothed, made a sort of divinity of the departed, and dated a new era from the date of her death. He resolved to follow her to the grave within one year. Within the year he was betrothed anew. If such is Novalis what will be a lesser spirit? But if it is necessary to choose between free love or free prostitution and liberal divorce, I prefer the latter. For in spite of the fickleness referred to it must be admitted that the individual rather than society should be the principal factor in determining this freedom. Neither religion nor law, neither society nor the family, can decide what a marriage kills in a human being, or what it may be the means of saving. Only that being knows the one and feels the other. Only that being can determine how far it may be possible to have so far finished with existence as to be willing to sacrifice the remainder for the children. A mother can do this oftener than a father, but in no case is there any standard that others can use to determine when an excess of suffering is present.

Plato. It is amazing that a civilization that has produced the steam engine, dynamo, wireless telegraphy and the talking machine, should have made no improvements in the institution of matrimony. When one surveys the

whole course of human history nowhere can the institution of marriage be found in so sad a state as under Christianity. Religious dogma and bigotry erected a stone wall between the institution of marriage and natural laws, thus in effect setting up two Gods, one of Nature and one of Authority.

The Catholic Church held that since marriages entered into with the warmest love often turn out badly, it was absurd to base marriage on the emotion of love. In fact the richer and more developed the personality the less stable its soul. Thus the highest as well as the lowest need an inflexible and irremovable tie to prevent their being at the mercy of the winds and waves of their emotions. Protestantism made love the basis of marriage, but having no well-grounded conception of the nature of the institution fell half way back on the Canon Law. Marriage as an indissoluble sacrament and the wife as a piece of property are still the warp of that institution in spite of the pretty designs that have been woven into its woof to deceive the young. Nothing is more natural than that love's longing for eternity should prompt the lovers to vows of eternal fidelity; nothing is more Satanic than that Society should seize upon this promise and base a legal institution. Every lover believes himself

to be exempted from the sacrifice of illusion, and no experience of the irretrievable mistakes of others has ever opened the eyes of those blinded by love. We ought to perceive that unconditional fidelity to one person may be just as disastrous to the personality as unconditional continuance in a faith or an employment. Those who are now patching the sackcloth of asceticism with a few shreds from the purple mantle of personality are spoiling both; no human being is master of his fate when he has united it to another's. The possibility of being a complete personality in and through love depends in half upon the pure and whole desire of the other to share in developing the common life.

The notion that the church has fostered that the present form of monogamic union is in complete harmony with the claims of evolution,—with the laws of nature, has left the race in the same state of ignorance as to the conditions most favorable for its development, as in my time. Therefore the vital needs of the race and the individual demand the right to a more extended experience; for granting that monogamy must ever remain the central fact, it seems certain that variations may be discovered to meet the various needs of complex personalities. Of course no one knows whether, at the end of the new paths,

you will not be confronted by the riddle of the Sphinx: how the parents are to avoid being sacrificed for the children or the children for the parents. But there is one thing certain, that on the path we have been following we have already arrived at the Sphinx. And all those who have been torn to pieces at its feet are witnesses that on this path mankind did not arrive at the solution of the riddle.

Emerson. In Christianity, and more particularly Catholic Christianity a contempt of the sense element is still largely in evidence. We have here to do with a Manichean element which has forced its way into Christianity, and, in spite of all outward strictness, tends to produce inward shallowness; for shallowness it is when the chief care of life is to carry on a struggle against the sensuous, to weaken, degrade, and stultify it as far as possible, and when those who have been peculiarly successful in stamping out the sense element are honored as heroes, and selected as patterns, no matter how hard and shallow they may be. For, after all, what inner purification of the soul or development of the spiritual life is gained by such a misuse of the senses? Moreover, this repression of the senses, like everything else unnatural, must produce

greater evils than those it undertakes to remove. Nature is in the habit of taking severe revenge for misuse. But the matter does not end with the rejection of this type of asceticism. The sensuous and sexual side of life shows us man associated in the most intimate manner with nature; here, more than anywhere else, nature holds him fast. Yet, at the same time, the development of spiritual life has raised him far above nature, and therefore the simple and unsophisticated attitude is no longer possible. The sensuous has become a problem which from the point of view of human life admits of various solutions. Should it be free to follow its own course in complete freedom, without reference to the higher aims of the spirit, according to the whim and desire of the individual, or should it subordinate itself to the purposes of the spiritual life, here finding its measure? Those who, bearing in mind the indisputable right of nature, decide in favor of the former course, usually overlook the fact that in our complex civilization we have no longer to deal with a pure nature; the sense element is often refined and artificial, nay, degenerate. In order to separate what is genuine in nature from what is not, we need the assistance of spiritual work. A simple capitulation to the so-called

sense element in the life of to-day is absolutely out of the question. It is quite probable that any reform of the institution of marriage in the interest of spiritual progress would be abused by the sensualist, and subject reformers to grave criticism. But when we believe we have found the right way, we must go forward with it, for no abuse of marriage inside of law and order and under the weight of responsibility could equal the sensual chaos that now exists outside of law and freedom from responsibility. Law and responsibility are the only methods of forcing the sensuous nature along the path of moral and spiritual progress.

Lycidas. The reason that so many people think that the face of Duty is white and deathlike is that our present code of morals requires so much that is unnecessary. Whereas if Society required only what was necessary for social stability and to conform to the Laws of Nature, the face of Duty would be seen to be beautiful. Society burdens humanity with too many artificial duties.

The institution of marriage should be so large and roomy as to give full play to normal human nature. It should be a bright temple where love and happiness find its most perfect nurture. Then

the dark shadow that has always lain across its portal would vanish. Duty would become a kind friend instead of a white and deathlike face staring at one out of dark corners to frighten.

Beatrice. Our conference seems now to have reached a supreme contradiction. It has been made out very clearly that love is not only the crown and glory of humanity, but is indispensable to its development. Further, it has been made plain that the love-life can only be successfully lived in the married state without great damage to the individual and society. On the other hand, it has been made probable that for the great majority the married state is a place of sorrow and not infrequently tragedy; and that in order to maintain this institution Society, like the Egyptians of old, is obliged to sacrifice not simply one virgin to the dark waters of the Nile, but untold thousands. Marriage then seems to be a trap, into which the "little children stumbling in the dark" have been caught without warning from their elders, and left to beat out their life against the bars. Can this contradiction be resolved?

Lycidas. I have already indicated that if the cage was made large enough, and suitable enough to meet the demands of the captives they would never discover their captivity.

Beatrice. The question still remains,—is this possible?

Lycidas. Love and marriage are inextricably mixed up with virtue, and form a part of the central theme of the divine purpose. To doubt that happy love and marriage is possible for all normal and typical men and women, who take the trouble to learn nature's laws, is to doubt the divine wisdom.

Beatrice. What form is this marriage to take?

Lycidas. Like the discovery of all other important natural and social laws, it will come as the result of the study of experience and experiment. This much I feel sure of, the transition stage to the new order will make the old bones of bigotry and dogma rattle, in fact the old skeletons that have so long imposed upon us as living things may fall all to pieces. This may make it appear to the worshippers of these ghastly relics that the world is coming to an end; but in a thousand years from now this, to us, very enlightened period will appear as the dark ages. If people could only rise to the cosmical point of view, they would plainly see that the race is still in its infancy, still in the barbarous period.

Divorce versus Duty

Plato.

YOU seem to have divined my thought. In my "Republic" I advocated too great a license for the body, while modern peoples have so fettered the body in a legal way that their society is crumbling in an illegal way. In former times it was sufficient that the union should involve physical reciprocity, but in this age the union must involve psychical reciprocity as well. But this latter is each day becoming more difficult because of the tendency to discourage a woman from merging her individuality with that of her husband's. Much of the trouble must be charged to the growing number of masculine women and degenerate men like Ibsen and Nietzsche, preaching a doctrine of "self-realization" that ignores all social obligations.

But an even more difficult problem is to combine physical and psychical reciprocity in a satisfactory marriage institution, because of the disharmony between mind and body. This diffi-

culty you will recollect I pointed out under the figure of the charioteer (intelligent will) governing the black and white horses (body desires and mind affections), and which I have said is more pressing among peoples where culture is generally so high.

Beatrice. It seems strange, Lycidas, that you would tear down the institution of marriage without having any constructive ideas to advance.

Lycidas. I have reached no definite conclusion, for the reason that human nature is so complex and also so changeable, as indicated by the change since the time of Plato. Then if one were to propose a strictly scientific institution, it would have to meet with prejudice, custom, taste, sentiment, and one could not tell just how these would manifest themselves until experiments were made with different classes of people. A transition institution might be necessary until a change in opinion and feeling were brought about, and social adjustments made. Therefore I have said I would like to see all proposals first tested in the laboratory before being adopted by any nation.

Beatrice. How are you going to test marriage in a scientific laboratory?

Lycidas. We have many state governments, and if these would make it permissible for their citizens, or better yet for the citizens of a county to try some plan that appealed to them, in co-operation with the department of sociology of the state university, in order that careful data might be kept, and if these different experiments were scattered about the country, we could get some idea how they would work, and how the prejudices and tastes of the people would react towards them. But it is probably utopian to expect to do anything of this sort under a popular government. As Carlyle long ago pointed out the best government is a monarchy, provided we could always be sure of getting the ablest man for monarch.

Beatrice. If you were king what experiments would you try out in your sociological laboratory?

Plato. We will listen with a great deal of interest to your plans for a New Utopia. My utopian Republic became obsolete before it ever had a trial, but I am content with the knowledge

that it has had a powerful influence upon all reformers, has given courage to all progressive thinkers.

Lycidas. Not having expected to be appointed king, even of Utopia, the best I can do is to mention some of the plans proposed by others. One woman has published a book in which she advocated trial marriage for one year, the parties thereto having the option of dissolving or continuing it provided there were no children. This of course would only touch the surface of the problem and might do for trial by some timid New England county.

Goethe proposed a contract for five years. The distinguished anatomist, Prof. E. D. Cope, proposed a system of contracts. The first was to run for a period of not less than five years, terminable by either party; the next for ten or fifteen years, terminable only by mutual consent; and the third contract to be indissoluble. The objection made by Robert Ingersoll against a proposition of this kind, was that it placed woman at a disadvantage, due to the loss of beauty after five or fifteen years. Again, if during the first year it is discovered there are no binding ties, four more years out of one's life is too long. Still it might do for some conservative county as

a transitional form, until it got courage to try something more scientific.

Ellen Key proposes divorce by mutual consent, as in China, Japan, Sweden, and the Grand Duchy of Luxumberg. The views of this great Swedish reformer are ably maintained in her work "Love and Marriage." Ellen Key, with the insight of a seer, saw that the movement for the emancipation of woman tended to emancipate her from her sex and make her masculine. She was wise enough to claim for woman a place in the world as a woman.

Havelock Ellis, who has devoted his life to this general subject, states, in his work on "Sex and Society," that many variants of monogamy will be needed to fit human nature. Ellis speaks with the highest consideration of the great experiment of Humphrey Noyes. Noyes, you will recall, started a real laboratory experiment on his own account, in what is known as the Onieda Community. It was an experiment of some 300 in group marriage and eugenics, and doubtless would have continued the success it attained but for the religious bigotry of the neighboring people who were undoubtedly living on a lower moral level. This community effectually provided for the widow and widower, the orphan and the infirm. Its level of health and culture, industry

and happiness was superior to the general level in the world outside. While the community provided for the physiological law of one and many, it is not clear how well it provided for the psychological law of one and one. To provide for this defect, and for the fact that it was found necessary to have a limit to the size of the family, it has been proposed to constitute a small group of fifteen or twenty monogamic units into a Greater Family or corporation. Incompatibility would be provided for by a divorce granted by the Executive Committee and ratified by the Probate Court, if the desire continued for same during a period of six months. Both parties would remain members of the Greater Family, and could marry again either within or without the Family subject to the approval of the Committee. This is substantially the view of Schleiermacher.

Bernard Shaw lays down the following two principles as axiomatic:

(1) Every adult normal and healthy individual has the right to parentage.

(2) Every adult normal and healthy individual has the right to love and sex experience, without interference by law, so long as no children result.

His discussion of these principles is interesting because he finds the difficulties in carrying them

out so great that he winds up with recommending easy and cheap divorce.

Paul and Victor Marguerite propose the parties shall choose arbitrators to settle the matter of children and property, and that when both agree to divorce it shall be registered in six or twelve months, and in three years if only one desires it. This seems the most likely direction in which a conservative people will first institute reform. Certainly all people who believe that the legal tie is only a symbol for an inward spiritual grace, and that when this does not exist divorce is a sacramental duty, will be in favor of some such reform. Possibly a private contract setting forth how the parties understand the present marriage laws will precede general divorce laws. For example, I notice this clause in the prenuptial contract of a young university couple: "Marriage shall not be a contract giving either any control over or possession of the other; that it shall not be a bar to other marriage should this prove unfruitful; that the tie shall terminate simultaneously with the death of love on either side, and neither shall have the right to restrain the other should he or she see fit to incur other parental responsibility." This is significant only as showing that people are beginning to awaken out of their dogmatic slumber on this subject.

Beatrice. I wonder what the spirits would think of our New Thought marriage?

Lycidas. If you can recall the service, suppose you repeat it.

Beatrice. Every word is engraved upon my heart.

"Do you, Beatrice, take this man for your other self, to so blend yourselves together into one harmonious soul, that while neither one shall lose his individuality, yet neither one shall be wholly complete without the other?

"Do you solemnly vow to the great God consciousness within you, which permeates the entire universe, to live under the law of harmony and to displace in your life all inharmonies, no matter from what source they may arise, and quickly as you recognize their presence, and that you will renew this vow as often as it may be broken?

"Do you pledge yourselves anew to each other on the altar of harmony, and vow to the God consciousness within each of you to teach each other, but to keep the hands off the other's life as to permit each to grow and unfold in his own way to the utmost limit?"

Plato. That seems to agree with my teaching of the unity of soul and body and of man and woman on the man-orb plane of being, and also with my teaching of the dialectic of love. It will be undoubtedly sufficient for such ideal counterparts as you and Lycidas, but for the generality of mankind there should be provisions for annulment, as in the contract of marriage men-

tioned by Lycidas, and then there should be the assurance that the parties entering into the marriage are in mental and physical self-harmony. Your service has the right keynote,—harmony. The message that God has sent to man through his conscience is,—I ought to be in harmony with all,—self, mankind, nature, God.

Beatrice. But why meddle further with the institution of marriage? It suits me perfectly,—you are all the world to me, and I am sure I am all the world to you.

Lycidas. Love has its selfish moods, and when love is very comfortable and happy it can see no excuse for the misfortunes of others, just as the rich can see no excuse for anybody being poor. Our little world cannot be taken as a sample of the larger world. Just because we have been fortunate in securing some enlightenment to guide our loving, and in meeting in the great jostle of human beings our counterpart, and perhaps in some measure by accident struck the right path that leads from sex-love to spiritual love, and have climbed the Olympian Mount, and now from this high seat hold celestial conferences; we have no right to assume that this is equally possible for all others under present conditions.

Love, before the reflective faculties have fully developed (and sometimes afterwards) is almost always a species of madness, possibly due to a recapitulation of the stages of our animal evolution. Hence it has been said from the earliest times,—"Love is blind." It is certainly very difficult to enlighten once the madness has seized the person, and as a consequence many become mismated, which has led Plato to say that marriage is a lottery. When we were experiencing the ecstasy of love were we capable of disinterested judgment, might you not have been easily induced to play the leading part in some "Midsummer Night's Dream"?

Our institution of marriage instead of providing for the correction of these human errors, rests upon another form of the notion of "taking celestial things by storm" which is as equally erroneous as free love. It holds that the finest things of the spirit are only reached by the celibate, and marriage according to St. Paul is permissive only in deference to a depraved human nature.

Other theologians find in the Garden of Eden legend that the monogamic and indissoluble marriage is a divinely ordained institution; it never having occurred to them that God would make one revelation in the Bible and a contrary one in

nature. The revelation embedded in the laws of nature we know to be authentic, and therefore if we are to remain rational, we cannot accept any interpretation of the Bible that contradicts such laws. Especially is this the case when we apply the pragmatic criterion of successful working. What has been the result of forcing love into this mold of theological dogma? I have answered this question for you by piling the library table high with books which show that the institution of marriage has broken completely down. To go over this literature makes the heart heavy with despair, and lays such a burden upon the soul that the only alternative seems to be for the race to destroy itself, or to curse God for having permitted the human race to thus debase itself. Then in this darkest hour a ray of light begins to pierce the gloom. We remember how we often thought God had fettered man's freedom too greatly while now it appears he has given him too much freedom. The light grows brighter, we realize that this freedom which we have perverted under the influence of religious dogma can be used better. We are stimulated by the thought,—man can and must do better in the future.

Among the books you will find,—

Sanger's "History of Prostitution."
Ellis' "Psychology of Sex," 6 vols.
Maupassant's works, 15 vols.
Balzac's "Comedie Humaine," 20 vols.
Century Co.'s "White Slave" series, 4 vols.
Stead's Pall Mall Gazette revelation.
Report of Chicago Vice Commission.
Psychopathia Sexualis.

Then there are volumes of reports and statistics on divorce, desertion, orphan and insane asylums, on the blind, imbecile, deaf and dumb, and the heavy percentage of diseased and defectives throughout general society, reports of infanticide, baby farms, operations on women due to unmentionable causes, poisoning, suicide, murder and the whole dismal series. But there is no account of the suffering that has destroyed souls, except as the attempt is made in some cases to classify the causes of insanity. There is no attempt to measure the sorrow hidden deep in the heart. No Dante could live and picture the Inferno of soul-torture due to this destruction of the love-life due to the bigotry that denies nature's laws. Until one has become acquainted with this literature I do not think they are competent to form a judgment as to duty and divorce.

All of these black pages are the result,—aside from some allowance for natural depravity that

would probably prevail under any system,—of the religious fanatics laying a too heavy burden of artificial duties upon humanity, of attempting to force sex-love into such a narrow mold as to stifle the soul and warp the body. One might just as well attempt to force the Mississippi into narrow levees, only unlike the river sex-love is not content with overflowing a few states, but has overflown all Christendom, submerging all but a small percentage, in one way or another. Rather than admit the stupendous failure of the present institution of marriage, our religious fanatics stifle their own sorrow and say "Hush! Hush!" and make laws against the mailing and printing of books that tell the truth about the decay of our civilization. The young people must know nothing of this failure of the divine institution of marriage, nor are they enlightened how to win happiness. No! Smiling friends with hopeless hearts lead them to the altar to the sweet strains of the Wedding March, and watch them "united until death" under a canopy of roses, from which they know they can only escape by crawling through a sewer,—the divorce court.

Parliaments, councils and commissions may sit on the "social evil" from now until doomsday, and it will bob up serenely; unless they

reform the institution of marriage so that it will completely satisfy the desires implanted by nature in the normal soul and body. Do this and you can weight man and woman as heavily with responsibilities and obligations as need be, and force them along the road of an orderly and efficient life. If such life does not square with your dogmas and theologies, so much the worse for the theologies,—they need reforming. But I have no notion that the majority of our people will have sufficiently risen from their barbarism and bigotry to reach this rational height for several generations. With the theological fervor of those that caused the massacre of St. Bartholomew and the burning of Bruno, they will watch with sanctimonious faces the slow scorching and withering of souls, the progress of the "White Slave traffic," pictured for all to see in hundreds of feet of moving pictures, and ask, "Am I my brother's keeper?" No horror can cause them to re-examine their premises. If this supreme devilishness is due to the revelations of the Bible in opposition to the revelations of the Divine Purpose in Nature and on the tablets of the Soul, it would be far better to throw the Bible into the flames than man. I am convinced that the final

authority, the supreme revelation, is to be found in nature and in the soul of man; and the "Social Evil" has testified for thousands of years that we are working in opposition to nature.

I know that there are a great many who think that if they had created the world they could have done a better job; while a good many more think that the world must be made to go in accordance with their personally constructed dreams. The theologians hold that the world has somehow gotten off the track and that it only requires their inflexible determination to set everything right. As to making a careful study of the situation,—What's the use? Have we not firmly settled it in our minds that man is a fallen creature and only needs to be redeemed, in face of the fact that is being forced upon us from all sides that man was originally a brute to whom a divine spark has been added, and that the animal cannot be suppressed in a day and an angel made by redemption? All this is wrong; we are here to live a human life, a life of body as well as soul, and our society should be organized accordingly. This is a task requiring great wisdom on the part of parliaments and councils, owing to the great range of culture among our people from savage to savant, from degenerate to divine.

Woman's Sphere

Beatrice.

ANOTHER phase of the conflict of love and duty among the New Women is that between the soul and the family. They see duty on the side of self-realization, with intellectual education of themselves rather than of the race. Perhaps you remember that Ibsen's drama of "The Doll's House" ends with Nora going out the door leaving her family. She had experienced an intellectual awakening, and never having been instructed in the philosophy and art of love, and the mission of the family, sees self-realization only in the breaking of family ties. It is calculated that the women of the world will produce annually a hundred thousand novels and works of art, which might better have been boys and girls.

Lycidas. Let me read some passages from "Love and Marriage":

"The brain-woman's time tables know nothing of collisions. Her train schedule is clear: nurs-

ing, institute, and kindergarten, school and dormitory for the children, whose number is fixed according to the requirements of society. The meals are served automatically from a common kitchen; the housekeeping is done by adding up the cash book. In a costume designed for work or athletics, she goes to her study. When the work is done, there is five minutes' conversation on the telephone with each of the children; two hours' exercise in the open air. In the afternoon, ten minutes' conversation on the telephone with her husband, thirty-five minutes' pause for the reception of ideas; the evenings are given up to meetings of a utilitarian or social nature. On Sundays, the husband and children are invited, when three hours are set apart for the elimination of their defects, the rest of the time for profitable amusement. Such a woman has never a thought of her children while at work; never wants to snatch ten minutes' extra chat with her husband. She wakes refreshed after the hygienic number of hours' sleep,—everything goes like clockwork.

"Never has the world seen a more contradictory creature than this woman, melancholy and wistful, cold and sensitive, thirsting for life and tired of life at the same time. The blood dances otherwise in her veins, sings another song in her ears, than it has any other woman since time

began. She sees through her husband and is a stranger to him; his desires seems brutal to her finely shaded and contradictory moods; she is not won even when she allows herself to be embraced. When fate attempts to tune these fragile beings to their full pitch they break like harp strings under a rough touch. But the irony of it all is when she is confronted with the choice of not succeeding at all or of succeeding by the means she abhorred in him before she herself discovered that it is the struggle for existence that gives the bird of prey its beak and claws.

"At a Scandinavian meeting on the woman's question, a cantata was sung which proclaimed that the human race under the supremacy of man had stumbled in darkness and crime. But the race was now to be newly born from the soul of woman, the sunrise would scatter the darkness of night, and the advent of the Messiah was certain."

Plato. Having been able to follow the work of man from my time to the present day, and to see around the world at a glance, I have been impressed with his mastery of physical laws. See the industries he has created, and their wonderful products. See his towns and cities, with their temples and churches, the skyscrapers

and marts of trade, and above all the infinite number of fine homes. Then remember that every machine, every stone and brick, has been put into its place by the hand of man. In the last analysis this stupendous achievement has been inspired by the love of woman. If it had not been for that inspiration man would be still dwelling in caves. Now, why should woman desire to compete with man in his mastery of physical law, and become just another man? I recant my former teaching, the eternal truth having been revealed to me. Is it not plain that her business is to inspire, and that she can only do that so long as she remains truly feminine? Should not her specialty be to obtain that mastery over spiritual law that man has obtained over physical, building in the divine world the home not made with hands? Therefore Society should see that the marriage relation should be so ordered as to make this love principle,—the dynamic principle of industrial and spiritual progress, constantly effective.

Beatrice. Then there are the women militant suffragettes who would enter politics, who would be policemen, cabdrivers, farmers, blacksmiths, etc. These women are for the most part half men, and they ought to be compelled

to wear a distinctive half-man dress so that the typically feminine women may not be deceived by their cry "Votes for Women" and be disgraced by a caricature. In fact the state ought to decree in case of war:

> Thou in rude armour must thy limbs invest,
> A plate of steel upon thy bosom wear;
> Vain earthly love may never stir thy breast,
> Nor passion's sinful glow be kindled there.
> Ne'er with bride wreath shall thy locks be dressed
> Nor on thy bosom bloom an infant fair;
> But war's triumphant glory shall be thine,
> Thy martial fame all women's shall outshine.

Plato. Look back to the beginning of civilization, and follow it down to the present day and you will see that it was founded upon and is ruled by a truce of God as between man and woman. The truce is based upon the solemn covenant that the weapon of physical force may not be applied by man against woman, by woman against man. Under this covenant that half of the human race that most needs protection is raised above violence. Under this covenant a full half of the program of Christianity has been realized, and a foundation has been laid upon which it is possible to build higher, and perhaps abolish war. And now this solemn covenant so faithfully kept by man, not to strike a woman even with a flower, has been violated by the mili-

tant suffragette in the interest of her morbid, stupid, ugly and dishonest programs.

Lycidas. Men and women, like plants and animals, adapt themselves to an environment. The human race is of course more susceptible to a mental environment.

In primitive times man and woman lived very nearly the same life; the woman was very nearly as masculine as the man, and the family existed on a low plane. Then came the division of labor, the growth of culture, the establishment of a real home life in connection with the development of the feminine graces. It was not until the time of Dante and Petrarch that real conjugal love, or, as it is sometimes called, romantic love, made its appearance in the world. Psychical reciprocity now became essential to a happy marriage. It would appear that since that time human happiness had reached its highest point, and that, with the advent of woman's suffrage and equality of labor, society is to return to its primitive antagonism. Men are antagonistic to men, and masculine women are antagonistic to men.

Adjustment and consequent happiness is brought about through the supreme attraction of a feminine woman and a masculine man. Much data might be brought forward at this point to

show how women entering into man's employment and modes of thought are making themselves masculine, how the suffrage will greatly increase this, and that an increase of ten to fifteen per cent. of masculinity in women will destroy the happiness of the home.

The science of biology shows that there is no such thing as the "eternal feminine," unless there is a permanent environment. Woman is about to sell her birthright gained through thousands of years of struggle for a mess of pottage, and is being decoyed by the loveless and unloved masculine women into this fanaticism, which is to destroy all that is most worth while.

Beatrice. Havelock Ellis agrees with you that man and woman are indefinitely modifiable (within certain limits) and that for this reason we cannot dogmatize concerning their respective spheres.

Lycidas. I believe it to be a biological fact that there is one type among human beings around which other types oscillate. In this I see an indication of the Divine purpose, and counterparts of this type are happiest and most firmly united. It is for this reason that I protest against the New Woman movement which tends to

develop a masculine type of woman. They can never form a strong or happy family.

Amiel. At bottom, woman's mission is essentially conservative without discrimination. On the one hand, she maintains God's work in man—all that is lasting, noble and truly human in the race, poetry, religion, virtue, tenderness. On the other hand she maintains the results of circumstances—all that is passing, local, and artificial in society; that is to say customs, absurdities, prejudices, littlenesses. She surrounds with the same respectful and tenacious faith the serious and the frivolous, the good and the bad. Well—what then? Isolate—if you can—the fire from the smoke.

It is a divine law you are treating, and therefore good. The woman preserves; she is tradition as man is progress. And if there is no family and no humanity without these two sexes, without these two forces there is no history.

Beatrice. Can it be that the talented woman has actually forgotten that destiny intended her to be a woman, and bound her by eternal laws? Can it be that the best women desire to be half men? A woman cannot have a destiny of her own, because she cannot exist alone. The

more womanly she is, the more richly endowed, all the more surely will her destiny be shaped by the man who takes her for his wife. There is no doubt that there is a kind of genius peculiar to women, and it is when a woman is a genius that she is most unlike man and most womanly: it is then that she creates through the instrumentality of her womanly nature and refined senses. The pendulum receiving sudden shock swings too far,—the martial Amazon on the one hand is as far from woman's true position as the intellectual Amazon on the other. To cite only one example Zonia Kolvalevsky was a great mathematical genius, and had a large acquaintance with men all through Europe, but not one of them said to her, "I cannot exist without you." Thus she became an unhappy, injured little woman, running through the woods with a wailing cry for a husband. Mrs. Browning has voiced the tragic aspect of the woman's life that has achieved a literary career in the following lines:

> My father! Thou hast knowledge, only thou,
> How dreary 'tis for woman to sit still
> On hearing the nations praising them far off
> Too far! ay praising our quick sense of love
> Our very heart of passionate womanhood,
> Which could not beat so in verses, without,
> Also being present in the unkissed lips,
> And eyes undried because there were none to ask
> The reason why they grew moist.

To sit alone,
And think for comfort, how that very night
Affianced lovers, leaning face to face,
With sweet half-listenings for each others' breath,
And reading haply from a page of ours
To pause with a thrill (as if their cheeks had touched)
When such a stanza level to their mood,
Seems floating their own thought out—"So I feel
For thee"—"And I for thee; this poet knows
What everlasting love is!"
To have our books
Appraised by love, associated with love,
While we sit loveless! Is it hard you think?
At least it is mournful. Fame, indeed 'twas said,
Means simply love. It was a man said that.
And then there is love and love; the love of all,
Is but a small thing to the love of one.
You bid the hungry child be satisfied,
With a heritage of many cornfields; nay
He says he's hungry; he would rather have
That little barley cake you keep from him
While reckoning up his harvests. So with us,—
We're hungry.

Emerson. So far as women simply enter the callings hitherto occupied by men, compete with them, performing the same services with the same objects in view, there is nothing won for the qualitative advance of civilization. The result would be merely the accomplishment of a greater amount of work of an average quality and an unoriginal character. But such a movement means the declassing of women, since in the field of the merely useful, it

is unavoidable that masculine attainments should be made the ideal of women, and they should appear as mere apes of men.

Lycidas. Quite so. To ignore the peculiar organization of women, and attempt to find a place for them in the masculine scheme of things instead of utilizing them for certain lines of work for which no men are fitted, is just as foolish as it would be to confine persons of special gifts to unskilled labor.

It is quite probable that in literature, art, music, medicine, religion and education, distinctly feminine shadings are possible. A new industrial society in which a purely feminine product is possible, a new world of culture having a significance for women only; is the highest and most spiritualized ideal that the New Woman movement offers.

To explain away the generic differences between masculine and feminine souls is to deprive life of one of its finest and most powerful attractions. Man is a being whom both nature and civilization have conspired to differentiate, and the masculine tendency displayed by this movement lowers the sum of these differences, and consequently of life itself in a far greater degree than is possible to any other tendency.

And this will result in lowering the estimation in which women are held, since this rests upon their dissimilarity and the fact that their spiritual individuality cannot be replaced by anything else. The sexes should be regarded as of the same worth, but every effort should be made to maintain their marked dissimilarity.

Many historical phenomena show that the masculinization of woman goes hand in hand with the feminization of man. The obliteration of specific sex characteristics is everywhere the sign of biological decadence, so that these feminine struggles for freedom are a symptom of the degeneration of the race. In two generations after the women of Sparta entered political life the nation disappeared because of empty cradles. Christianity brought woman to the front, and the resulting feminization made the classic civilizations easy for the barbarians to overthrow.

Beatrice. Sixty per cent. of all the women workers in the United States receive less than $325 per year. Now most of these women were employed solely because they were able and willing to work for lower wages than men; so it is fair to say that they underbid the men, and either displaced them or forced them to accept the same wretched pay. As a result,

there are "textile towns" in New England, where the vast majority of operatives are women and children, and the men stay at home and take care of the babies. We do not have to go to ancient history for illustrations of the feminization of men due to women seeking a career apart from her home.

On the other hand, the women seeking an intellectual career carry it to extremes, become unfit or unattractive for mariage, or marry late and fail in their duty as child bearers, leaving the defectives to populate the country. Woman must recognize her limitation and place.

Amiel. When one has studied the part sex has played in the evolution of mind, and the development of the organism in relation to mating; when one begins to get an insight into the supreme role that sex plays in the human organism to-day, they will then begin to realize the importance of resisting all environmental influences that tend to modify this difference in man and woman. As an illustration, take the influence of sex upon the development of the voice. The primary function of the voice in the vertebrates was to serve as a sex-call, as is now its exclusive function among the amphibia. Later and secondarily it came to be employed in

relation to the protection of the young, and as a means of communication with other members of the species. Finally, in man it came to afford the means of articulate language. It is not improbable that the evolution of the voice, with all its tremendous consequences with respect to the evolution of mind, is an outgrowth of sex. The voice of a masculine woman grates on me like the filing of a saw.

Plato. I forsee that unless the direction of the New Woman movement is changed, it will do more damage to civilization than the incursion of barbarians did to ancient society. By the time it is realized that society is on the wrong path, the cost of turning back and starting over again, will be greater than the Napoleonic wars, in fact, it will be incalculable. Therefore, I warn you not to be hypnotized, not to be carried away by the fanaticism of these unlovely and unlovable old maids, who, jealous of the happier lot of their more attractive sisters, are trying like Samson to pull down the central pillar of the temple. Be true to your own womanly instincts, and mark out a path of advancement along feminine lines instead of being a mere "ape of man."

Lycidas. Now let me give you a couple of concrete illustrations of the futility of a great "Career" for woman, taken from a collection of several hundred. This is the heart cry of a great singer:

"Happy? No! A woman is only happy when she is married under happy circumstances. I am only A—— G——, a unit, a machine for the production of music. I am now devoted to the art of music. If ever the true home beckons to me I will no longer be an artist, but will give up singing. A woman cannot serve two masters, art and home. Though I may live at the S——, I think the factory girl or the girl behind the counter in your stores is happier than I, because she leads a more natural life."

Madame De La Ruelle, the fifth woman admitted to the French bar, and who holds an important government position, ends her account of her hard struggle as follows:

"Thus it is that I would never encourage a young girl who is in a happy condition and who enjoys a happy family life to try to be independent, or ever think of being une femme arrive. A woman who arrives must do so by herself; it means loneliness. I would rather advise her to be, in the true and noble sense of the word, the wife of un homme arrive."

Beatrice. In promoting humanitarian work, which sphere woman should make especially her own, she can work much more

effectively as a wife, than as a politician. The president of the National Red Cross Society testifies as to how much more effectively she can work as a non-partisan, in her appeal to all parties. Other women leaders in humanitarian work testify likewise. The proposition is self-evident. Whatever career a woman may have, she should never step down from the pedestal of wife. The ballot is not only absolutely unessential but detrimental. No good woman lives to herself. She has always been part of a family,—as wife, sister, daughter,—from the time of Eve. God created man, not as an individual but as a family,—man and woman together.

> According to a law divine
> I gave my flesh—my soul
> To mate with thine
> That mine and thine
> Should make a perfect whole.

Lycidas. A historian of Woman's Suffrage, says that Mrs. Bernard Shaw exactly expressed the sentiments of all suffragists, when she said as the result of a speech by the Prime Minister in which he indicated his intention to leave woman's suffrage out of the Electoral Reform Bill, that she felt an "impulse of blind rage," and felt as personally insulted as if he had said to her, that "the vilest male wretch who

can contrive to keep a house of ill fame shall have a vote, and that the noblest woman in England shall not have one, because she is a female."

Aside from the irrational character of the lady's emotion, we may remark that the question is not the respective rights of human beings, as such, to the ballot, but of the practical advantage to mankind in the long run of such procedure. Our conference indicates the high improbability of any such advantage. The present situation does not need correction by increasing the franchise, but by limiting male franchise to worthy and intelligent members rather than by doubling the numbers of the unworthy.

Conflict of Love and Duty in Choosing a Soul-Mate

Beatrice.

WE have just discussed the sphere of woman from the standpoint of the New Women Movement, and have found the major current, or perhaps more correctly the more noisy current, demanding an independent home life and an independent career; to be a movement for the debasement and unhappiness of woman, as well as for the disintegration of the finest achievements of our cililization. The minor and quieter movement which seeks to find a career for woman peculiarly her own, rather than making her a mere "Ape of man" was also pointed out and requires further discussion. But I would like you to consider just now another phase of the Conflict of Love and Duty,—the difficulty of finding a suitable soul-mate under our present social conditions and with our present knowledge.

Duty seems to call on man and woman not to abate one jot of their ideals in choosing a mate, while love cries compromise.

The bard has sung that God never formed a soul
Without its own peculiar mate, to meet
Its wandering half, when ripe to crown the whole,
Bright plan of bliss, most heavenly, most complete!
But thousand evil things there are that hate
To look on happiness, these hurt, impede,
And leagued with time, space circumstance, and fate
Keep kindred heart from heart, to pine, pant and bleed.

And as the dove over Palmyra flying
From where her native fount of Antioch beams;
Weary, exhausted, longing, panting, sighing,
Lights sadly at the desert's bitter stream—
So many a soul over life's desert faring,
Love's pure congenial spring unfound, unquaffed,
Suffers, recoils,—then thirsty and despairing
Of what it would, descends and sips the nearest draught.

Lycidas. However it may be with woman, we must remember that for man he cannot make too great a compromise for love as against duty. He should remember that love is only a noble means to the fullness of life. Communion with the holy spirit give us glimpses that life has a grandeur beyond our dreaming, and that rather than profane it we must, like Amiel, take our solitary way to cold and barren peaks as best we may. For a voice is calling, and climb we must, if we outclimb all we love and leave them as milestones in our progress.

What are perils to men who scorn them?
Perils what to men who dare?
Chains to hands that once have torn them,
Thenceforth are chains of air!
The winds above the snowplains fleet—
Like them I race with winged feet.
My bonds are dropped; my spirit thrills
A freeman of the eternal hills!
I run before the radiance sent
From every mountain's silver mail,
Across the dark gulfs from vale to vale.

Beatrice. I know that the poet sings:

Through the deep caves of thought, I hear a voice that sings
Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last
Shut thee from a heaven more vast,
Till thou at length are free,
Leaving thine outgrown shell by Life's unresting sea!

But the poet is singing to man's not to woman's heart, if it be not the call of love. Man's love is universal, woman's particular. He loves the sentiment of love, she the person. He has something left; the more womanly she, the less remains.

Lycidas. What has he left? A wide woe over the whole heart; but the heart too remains—empty, of course, but firm and sound and hot. Loved ones are lost, not love itself;

the blossoms are fallen, not the branches. Verily he still wishes, he still wills; the past has not stolen from him the future. Arms he still has to embrace withal, a hand to lay upon the sword, and eye to survey the world. But what has gone down will come again, and that will remain true to him which is forsaken,—thy self alone. Freedom is the glad eternity.

It is true that each of us has a noble destiny that brooks no hindrance. There is a robbery against which a man always protests with an irrepressible fire, and though a goddess committed it out of love, and offered him in compensation a world of paradises,—it is the robbery of his freedom and free development.

Amiel. Think not, Lycidas, that I found any glory or satisfaction in my martyrdom in doing without love. As I came to look back over life, my ideals became less austere. Let us not be over-ingenious. There is no help to be got out of subtleties. Besides one must live. It is best and simplest not to quarrel with any illusion, and to accept the inevitable good temperedly. Plunged as we are in human existence, we must take it as it comes, not too bitterly, not too tragically, without horror, and without sarcasm, or a too exacting expectation; cheerful-

ness, serenity, and patience, these are best,—let us aim at these.

I have made use of the ideal itself to keep me from any kind of bondage. It was thus with marriage; only perfection would have satisfied me; and, on the other hand, I was not worthy of perfection—so that finding no satisfaction in things, I tried to extirpate desire by which things enslave us. Independence has been my refuge; detachment my stronghold. I have lived the impersonal life,—in the world, yet not of it, thinking much, desiring nothing. It is a state of mind which corresponds with what in women is called a broken heart; and it is in fact like it, since the characteristic of both is despair. When one knows that one will never possess what one could have loved, and that one can be content with nothing less, one has, so to speak, left the world, one has cut the golden hair, parted with all that makes human life,—that is to say illusion —the incessant effort towards an apparently attainable end.

Beatrice. I trust, Lycidas, that this word direct from your sage and hero, will somewhat modify your heroics. I am sure that woman's love cannot wait for the ideals of life, for there are constantly welling up from the

depths of her soul, voices singing of home, companionship and love. Angels' voices calling, ever calling from out the coming years, little angel hands beckoning, ever beckoning from across the Vale of Tears. O, how can she wait altogether for ideals of duty when beauty is swiftly flying by!

And yet I know, a man's work, that is his real work, must be first with him, because his chosen work is his character.

A man's love of woman is not his character, a love of women comes to men of all characters, but a man's ideal work is himself, and if a man is false to that, then he can be false to anything. And while I am sometimes jealous of your work, I would not love you near so much if you were a mere drifter. Perhaps my petulance is due to the fact that your great interest in your work overlooks the mood that craves your attention.

Plato. A Supreme love, a motive that gives a rhythm to a woman's life and exalts habit into partnership with the soul's needs, is not to be had where and how she wills; to know that high initiation, she must often tread where it is hard to tread, and feel the chill air, and watch through darkness.

Remember! that love itself in its highest

earthly bearing, as the ground of the marriage union, becomes love, not by "elective affinities" alone, but by an inward fiat of the will, by a completing and sealing act of moral election, and can lay claim to permanence only under the form of duty.

Emerson. Though the stuff of tragedy and of romances is in a moral union of two superior persons, whose confidence in each other for long years, in sight and out of sight, and against all appearances, is at last justified by victorious proof of probity to gods and men, causing joyful emotions, tears and glory: though there be for heroes this moral union, yet they too, are as far off as ever from intellectual union. Such is the tragic necessity which strict science finds underneath our domestic life, insensibly driving each adult soul as with whips into the desert. Therefore I am greatly interested in the proposal of Lycidas for a Greater Family, as it affords opportunity for intellectual union according to our growing needs, while the Minor Family based on moral union provides for social stability.

Lycidas. I would have a woman marry, not because it is the only thing that offers, but because a magnificence sweeps by, in whose

glorious sun her stars faint and fade. Her soul shall be filled and fired with heavenly radiance. All her dross shall be consumed and all her gold refined. She shall go to the marriage feast as Zenobia went to Rome, crowned with flowers, but bound with golden chains, a captive, and the banner over her shall be love. I would have her go obedient, not to the requirements of a false materialism, naming itself with the names of morality and womanhood, but to the unerring instincts of her own nature. She shall not fly to the only refuge from the vacuum and despair of life; but her great heart, and her strong hands shall be wrenched from their bent, by the mysterious force of an irresistible magnetism. When you have character that can so command, a love that can so control, you have set up on earth the pillars of heaven, and redemption draweth nigh. Her motto should be

> Who weds me, at least with equal pace
> Sometimes must move with me at my being's height;
> To follow him to his more glorious place,
> His purer atmosphere, would be keen delight.

Beatrice.

> And yet because thou overcamest so,
> Because thou art more noble and like a king,
> Thou canst prevail against my fears and fling
> Thy purple round me, till my heart shall grow

To close against thine heart, henceforth to know
How it shook when alone. Why conquering
May prove as lordly and complete a thing
In lifting upwards as in crushing low.
And a soldier struck down by a sword
May cry, "My strife ends here" and sink to earth,
Even so, Beloved, I at last record
Here ends my doubt! If thou invite me forth
I rise above abasement at the word,—
Make thy love larger to enlarge my worth.

I recognize the laws of man and woman's love, but this battle of woman's love with duty is harder than that of man's, for there is much truth in the old saying:

Man's love is of man a thing apart,
'Tis woman's whole existence.

Lycidas. True, Beatrice. But let her be steadfast, and whatever her weary waiting and watching, let her not break the golden barriers of heaven which lie about her.

It was the rampart of God's house
That she was standing on;
By God built over the sheer depths
The which is space begun;
So high that looking downward thence
She could scarce see the sun.

And thus she spoke:

When round his head the aureole clings
And he is clothed in white
I'll take his hand and go with him
To the deep wells of light;
As unto a spring we will step down
And bathe in God's sight.

Emerson. That brings another defect of your society into view,—its lack of fluidity, the extreme difficulty of making a large acquaintance and finding a counterpart. You are not so much in need of men's clubs and women's clubs, as family clubs, where your young people can meet and entertain under the best conditions. Again perhaps, some of these young women are too ideal, too great dreamers, and are not really fitted under the actual conditions of human life to give as much as they demand.

Lycidas. Something in the way of Family Clubs has been accomplished by the co-operative societies of Belgium, which have provided magnificent club houses, which provide for the material and social needs of their members. Such clubs would provide an excellent training in community life. But intellectual and cultured people need more select and intimate society.

Beatrice. That is all very fine, but there are thousands of women who are crying: Why have I been born with all these warm affections, these ardent longings for what is good, if they lead only to sorrow and disappointment? I

would love some one, love him once and forever —devote myself to him alone—live for him, die for him—exist alone for him! But alas! in all this world there is none to love me as I would be loved—none whom I may love as I am capable of loving! How empty, how desolate the world seems about me! Why has heaven given me these affections, only to fail and fade?

Amiel. Life indeed is most always a compromise between common sense and the ideal,—the one abating nothing of its demands, and the other accommodating itself to what is practical and real. But marriage by common sense!—arrived at by a bargain! Can it be anything but a profanation? On the other hand is it not a vicious ideal which hinders life from completing itself and destroys the family in the germ? Is there not too much pride, Lycidas, in the ideal you have been holding up,—pride which will not accept the common destiny? My pride found its abasement. Every dollar I owned mocked me every hour with the thought of the woman on whom my happiness would have been to have lavished it. But my excessive caution led me to be a bachelor rather than a man.

Lycidas. Perhaps you are right, perhaps this is another case where both men and women should apply the doctrine of the Golden Mean. But how can one compromise with the Law of Counterparts, which determines the ratio of intellect and feeling, of masculinity and femininity, as well as of magnetic equilibrium; of the men and women that are adapted to each other. All of these elements are in each, some intellect, some maleness in the woman and some feeling and some femaleness in the man, but no matter what their amount, those that are counterparts should jointly equal one absolute male and one absolute female. Thus it comes about that nature has implanted an attraction for each other in those who are opposite and those who are similar in maleness and femaleness. Thus extremely feminine women and extremely masculine men, as well as the new woman and the feminine man,—who are very similar, attract each other. But these are abnormal types. These abnormals cannot expect the happiness of the counterpart normals, which are intermediate, but this attraction of extremes tends to restore the type in the next generation. That nature thus oscillates about a type indicates that the New Woman and feminine man are diverging from the plan marked out by nature. It would be

unnecessary to mention this law, except for the fact in our artificial life many influences overcome it, e. g., wealth and social position. The perfect counterpart, the other half of an original single soul is a dream, and we must face the fact that in practical life we must do the best we can. Still with full knowledge of the law we ought to be able to do better than we have been doing.

Spiritual Evolution Our Supreme Duty

HOW THE LAW OF COUNTERPARTS IS RELATED THERETO

Beatrice.

THIS law of counterparts is not very clear to me. You promised that after we were married you would explain the mystic relations of man and woman and your own esoteric doctrine.

Lycidas. The philosophy of sex has already in some measure been developed in these conferences, but the Law of Counterparts indicates that Nature has provided a bond far stronger than if she had made man merely a man and woman merely a woman.

Beatrice. Well! I should like to know what else they are than just men and just women.

Lycidas. Did you not know that a man is part woman, and a woman part man? The evolution of sex is a long story, but I will sketch the subject briefly.

Nature seldom does things suddenly. When she has an end to attain, she attains it by a method of gradual approach. As Bacon said, Nature is very subtle and leaves no seam. So to understand the sex relation of man and woman, we must study its beginnings in plants, follow it through the animal kingdom, and the history of mankind. So you see the sex arrangement has been put to a long test, and only adopted in the human kingdom after a thorough demonstration of its worth.

Many plants can be propagated by slips, that is asexually. In addition to this method the fern is propagated by an alternation of the sexual and asexual methods. On the under side of the frond you will find many little seeds or spores; from one of these there will grow a little plantlet called the prothallus, which very few people have ever seen. Now, one portion of this prothallus is male and another portion female. The seed from the male portion of one falling off and floating about meets the seed from the female portion of another; they become united, and as a result of their union a new fern begins to grow. Many plants, however, are self-fertilizing; the male and female elements within the same flower are united and produce seed from which new plants will grow. Such seed I understand tend to vary greatly, and to revert back,—which is called atavism. Hence those who wish to continue improved varieties, as, for example, the orange, take a bud from the bark of the desired kind, and graft it into the bark of a young seedling of a primitive and vigorous type. But quite a few plants are not self-fertilizing, as, for example, the fig and date. There are male and female date and fig trees just as there are men and women. In na-

ture there are about an equal number of each kind of tree, but the growers of the date, for example, find it advantageous to cultivate polygamous families, with only about two males to an acre on which there are planted about fifty female trees. To make sure of pollination, a beautiful spray of the male blossoms is plucked and tied into a cluster of the female blossoms, and while in this loving embrace the zephyrs distribute the sweet-scented pollen among the other flowers. Now here is an interesting fact,—the female tree would produce even more fruit without this pollination, but it would be seedless and of such a poor quality as to be valueless. Why the date requires this method any more than the apple, I am unable to explain, unless it is that we are here at the transition stage where nature finds it necessary to adopt this method to preserve vigor in the individuals.

In the animal kingdom there is a similar development. Among the unicellular animals we find propagation by division of the cell into two or more parts, which grow and again divide, and thus have an immortal life unless they meet with some accident. But this bodily immortality is precluded among multicellular animals, for the reason that in order to live the higher and more complex life, a division of labor among cells is necessary, and hence we have various organs, body (or somatic) cells and germ cells. Now the body cells tend to become stationary and thus accumulate the decay of the metabolic process, which causes a hardening. But this is no reason why we should not live to be a couple of hundred years old, if we take proper care of ourselves, that is if we are temperate, active and hygenic, and have married a suitable counterpart who is a true tonic to soul and body.

Returning to the thread of my story, a little higher in the animal scale, propagation takes place by small buds instead of a large division, which is an approximation to the germ cell. But before the sex arrangement is fully adopted, we find an alternation of the sexual and asexual methods similar to that found in the fern.

There is parthenogenesis, or so-called virgin birth, which may continue for many generations, with increasing degeneration of the individuals. But the value of sex is shown by the fact that this degeneration may be stopped by a return to conjugation. The latest experiments have shown, however, that this rejuvenescence does not take place except between counterparts, or individuals who are suitably polar, which causes a stimulation of the metabolic activities. Among the bees we have virgin birth, the males or drones coming from unfertilized eggs. Queens, however, come from fertilized eggs.

I presume you know that the metabolic activities of the cell depend upon a certain rhythm or see-saw between the anabolic or constructive movement and the katabolic or destructive movement. Of course, the anabolic movement predominates in both man and woman or we would not live; but it predominates in a much greater degree in woman, causing her to live in a state of periodical overflow ,so as to be prepared for reproduction up to the period of menopause. In man, however, the margin between the two movements being less, he is able to give out more energy in the form of work for the benefit of society. Here is the physiological reason why woman should not undertake the same career as man, as it will either disorganize her system, or cause Nature to try and

adapt herself to the situation by attempting the male swing in her metabolic activities, which results in the masculination of woman. Thus the New Woman in adopting the career and environment of man is causing a fundamental change in the plans of nature, the profound wisdom of which I will exhibit to you.

We can readily see that it would not do for human beings to reproduce themselves like plants by cutting off slips,—fingers or toes, and planting them; nor by virgin birth; for under the stress of life abnormal individuals would be developed and there would be no way of eliminating them except by putting them to death. Now it is not necessary to put militant suffragettes or other freaks to death in order to prevent their continuance, because there is a tendency implanted in the nature of human beings that they marry their counterpart, not in the old sense that the tall marry the short and the dark the light, but that opposites and similars in sex characters shall attract each other so as to preserve a certain golden mean or type. Thus the militant is attracted by that other useless freak the "sissy man" and the resulting hybrid is a normal individual.

I spoke a moment ago of the bisexual or self-fertilizing characters of certain flowers. Well, this also occurs normally in the animal kingdom up to the very threshold of the vertebrates, and abnormally among higher forms; and it is believed to be an embryonic stage in the development of all higher individuals. Indications of this race history are seen in every individual, in whom there is simply a predominance of one sex over the over. When it is considered that the new individual arises from the union of half a male cell and half a female cell, which continues to divide

and sub-divide to form the new body, which is thus equally male and female, you will not wonder that over five hundred theories have been advanced to account for the preponderance of one sex over the other in a given individual. But the best theory, it seems to me, is that of an initial magnetic prepotence determining either a greater anabolic or katabolic movement in the metabolism of the cell.

In saying that one-half each of a male and female cell go to form the new being, I mean that one-half of the chromosomes or determining elements in each cell are extruded before union. It is the chromosomes that are supposed to transmit the hereditary characters, and while there are not as many as there are characters, there is reason to believe that several characters are linked in one chromosome. It begins to look as though it would be important for each individual to have an expert record made of his characters, in order that when this matter is more fully understood, a study of this data for several generations back will enable one to tell what characters to combine in order to produce a desired type of individual in accordance with Mendelian principles.

But whatever the cause for the relative preponderance of one sex over the other in a given individual, you have only to look about you to see the fact that some men are so masculine as to show only slight traces of feminine secondary sex-characters,—they are hard and brutal. You will also see some women so feminine as to show hardly any trace of masculinity,—they are soft and without spirit, You will find men and women in whom there is an approximate equality of male and femaleness. The man is a "sissy" and the woman prides herself on being a "New Woman"

or a "militant." Illustrations of such new women are George Eliot, George Sand, Rosa Bonheur and Dr. Mary Walker. The first two took men's names, and all but the first wore pants. George Sand was in love with Chopin and Musset—particularly feminine men.

Between the extreme types above mentioned there is a type which may be regarded as normal, because nature seeks to maintain it if given a reasonable chance,—that is if no attempt is made to oppose natural instincts. A man of this type will possess about 25-35 per cent. of the woman's characteristics, both physical and mental. The woman will possess a like amount of the man's characters, which are maleness and intellect. Sex is as significant a feature of mind as of body. In woman the distinctive character is feeling; in man, intellect. There is usually a definite correlation between the mind and body; but of course there is a transition stage in which the mind moves faster than the body. Thus we may see a woman with a distinctively feminine body with a militant mind; if she lives long enough and takes up masculine activities and environment, she will undoubtedly develop masculine characteristics such as a beard and flat chest and narrow hips. Sargent's studies of athletic girls are interesting in this respect.

It is in this region of the Spiritual Life high above sex differences that it is possible for man and woman to become truly united. It is a grand adventure, starting ecstasy of love to so practice love through life that pure spirits become united in the love of God.

With Swedenborg, Emerson, Balzac and many others, I hold that sex differences do not reach the highest regions of the soul,—the conscience,—the Spir-

itual Life. The purpose of sex has been to develop this Higher Life to the point where sex-differences gradually disappear. This is not to be accomplished by the old doctrines of the "mortification of the flesh," by the passiveness of "Nirvana," but by the union of flesh and spirit in active loving and doing. It is a great adventure beginning with the ecstasy of love, to study and practice the mysteries of love through life to become united as Pure Spirits, and join the Society of Spirits in the love of God.

Beatrice. Should not a woman seek to have as great an intellect as man?

Lycidas. However great her intellect, it should never exceed one-third of her mentality; two-thirds should be given over to those faculties which come under the general head of feeling or emotion. She may, indeed, have an intellect which both in capacity and training exceed that of many men; but such men would not make suitable husbands. As Amiel has pointed out, she should marry a man with a still greater intellect than hers, or she will never be happy. WRONG

Beatrice. Should not a woman's intuitions be given an equal share in determining the course of life?

Lycidas. They should certainly be given due weight, and they have an especial part to play in the aesthetic and spiritual life, subjects which I hope to discuss with the spirits later. You know what Bergson says. But the essential quality of the in-

tellect is that of unbiased judgment, although I must confess that in many men there developes an arterio-schlerosis of the intellect. In general, however, the intellect is a safer guide than the emotional impulses. The intellect has been developed out of the feelings in the struggle for existence to meet this need. The intellect is like the apical bud of the plant which has been developed to meet the conditions of life and push its way through the hard earth. As the sense of sight and hearing have developed out of the general feeling or touch sense, so the intellect has been developed out of the general feeling or emotional nature as a check to impulse, the Will being simply the concentrated result embodied in action that follows the ratiocinative process. The Will is a judgment impregnated with impulse.

Returning to my explanation, we have found that the best type of man is one whose mind and body is about one-third woman, that is governed by that type of activity to the extent of one-third and two-thirds male activity. The best type of woman is in brief one-third man and two-thirds woman. Perhaps I can illustrate this by use of formulas, letting M represent maleness of both body and mind, and F femaleness.

Now the extreme masculine man might be represented by 90% M + 10% F, and the extremely feminine woman by 90% F + 10% M. Now, don't you see that these two would have very little of the nature of the other in common? Their lives would be far apart, and yet nature makes them natural counterparts in order that the next generation may be brought to a normal or intermediate type. The general law is that the sum of the male and female characters in two individuals

shall jointly make two complete male and female individuals, thus: Man (90% M + 10% F) plus Woman (90% F + 10% M)=2.

The same want of a bond of union is manifest in formula for the New Woman and the "sissy" man who are likewise counterparts, thus: Man (55% M + 45% F) plus Woman (55% F + 45% M)=2.

Now, I want to call your particular attention to the formula for the normal type which lies between these two. These types are markedly male and female, exceeding the "sissy" and the "militant" on the one hand, and yet not so extreme as the first types mentioned. They have, however, sufficient of the characters of the opposite sex to enable them to thoroughly understand each other, to have a wide range for contact of common interests, and yet sufficiently different to be attractive.

Man (70% M + 30% F) plus Woman (70% F + 30% M)=2.

Do you not see the supreme wisdom of nature in attempting to preserve this type which makes a family bond of the most powerful kind, as against the foolishness of the New Woman who is attempting to weaken this bond and destroy the family? A 10 to 15 per cent. increase of masculinity in woman will do it. In destroying this type you not only destroy the family bond, but also that wise division of labor in the industrial field, to say nothing of the more important spiritual realm.

Beatrice. Rose Mayreder, in her "Survey of the Woman Problem," says that "the distinguishing mark of synthetic people (your normal type) is that they have an outlook over the barriers of sex, a power of sweeping away the bonds entailed by sexuality, enabling them to reach a mental sphere common

to both sexes of the human species. The wider the sphere the more easily will the process of amalgamation be carried out, the more perfect and extensive will it be. Since sex does not connote for synthetic people an entirely different sort of existence, but only a different form of being, they are able, apart from sexual affairs, to enjoy a common existence. Thus they raise themselves to a universality of perception which is denied to the acratic (your extreme type.) Their nature acquires an element of freedom which enables individuals of even moderate talents to have a liberal and intelligent understanding of the other sex, while those who are not synthetic in nature cannot break through the barriers of sex, even though their minds may be of the most emancipated type."

Lycidas. But with the solution of the above problem our difficulties are not at an end. Nature certainly has set before us a great game, which taxes all our resources. Even if one could always find an ideal counterpart, the magnetic attraction which drew them together tends to become neutral, just as the ion loses its energy when it finds its pole. What is more tragic than where one of a loving and mentally adapted pair is magnetically deficient, and like the vampire sucks all the physical and spiritual vitality from the loved one, leading to slow death, vampirization or demagnetization. The story of Bluebeard probably symbolizes something of this sort, and in almost every community a Bluebeard or Bluewoman can be pointed out who has followed three to seven wives or husbands to the grave within a few years,—because of a lack of magnetic balance. Divorce and intelligent choice are of course the only corrective. This is a subject that should receive careful

investigation in order to understand the conditions under which one robs, bestows or becomes neutral with respect to the vital energy of another. This is undoubtedly one of the most fruitful causes of divorce, for as soon as the magnetic balance is destroyed all sorts of little troubles become big. As long as the powerful attraction and mutual stimulus remain, small troubles become very small indeed. This is the reason why a man and woman can get along together and constitute a family while two men, or a man and a suffragette, cannot.

Again, on the mental plane, where the relations of capacities are ideal, the marriage may have taken place too late in life, or the parties have made no effort to develop common interests, and have therefore drifted apart. Through the present state of opinion with respect to marriage, whereby friendships are not permitted with other men and women, except of a most superficial character, the individual is robbed of that variety needed for the stimulation and growth of his or her intellectual and spiritual life. We seem to have arrived at an impasse; it is only the few that find the path leading to spiritual development and culture; for the many it is a question whether it is their duty to continue in a marriage which is only a hollow symbol of love, or throw society into a turmoil by dissolving every marriage that fails of happiness. Either alternative seems intolerable.

Emerson. In the spiritual world we change sexes every moment. You love the worth in me, then I am your husband; but it is not me but the worth that fixes the love; and that worth is but a drop in the ocean of worth that is beyond me. Meantime I adore the greater worth in another, and I am his wife. He

aspires to the higher worth in another spirit and is wife or receiver of that influence.

Lycidas. But in this world we are hampered by material bodies and their material needs, and the problem is to organize society in such a form that one may always have their soul-mate and yet protect the interests of all concerned.

Beatrice. This is a matter that has been troubling me ever since Emerson stated the Law of Love at the beginning of our conference. Must Lycidas and I drift away from each other if we continue to develop?

Emerson. The Law of Worth is not identical with intellectual and aesthetic culture of which Lycidas has been speaking, for it includes moral worth as well. Where the intellectual bond may become weak, the habits of joint labor, the memory of many griefs divided and the many joys doubled by being shared together, establishes a bond of moral worth and makes many difficulties endurable; but of course life lacks a great deal of a full realization. The only way in which progressive souls can avoid divorce is by joining the Law of Mutual Progress with the Law of Love. When this is impossible there should be readjustment or else the whole purpose of life is almost certain to be defeated, for the love of the sexes is the sole road (exceptions only apparent) by which salvation of the spirit is to be achieved.

Beatrice. It is this illusion of Mutual Progress that has lured lovers to an uncertain and disastrous fate, ever since the dawn of Romantic Love in the

days of Dante and Petrarch. I confess I am still laboring under this illusion, although I have only to look about to see how few have achieved this monogamic ideal. Therefore it would seem as if the Greater Family plan which Lycidas mentioned were adopted, it would relieve some of the conflict between love and duty. If, after marriage, there is no special motive for intellectual development, the parties to the marriage soon exhaust each other and the result is mental and spiritual poverty. If one goes outside of marriage for intellectual stimulus there is scandal, but in the Greater Family with proper safeguards and responsibilities all this is avoided.

Lycidas. I think it must be confessed that the finding of a soul-mate or true counterpart in the present order of society is exceptional, and that the Greater Family would be a great boon for those whose culture has advanced beyond the gossip stage. In fact, I see no reason why this association of cultured people should not lead to the revival of the French salon, and give women an opportunity to develop into Madame de Staels.

With the rapid growth of urban population, and the tendency to live in large flats, I can see no reason why a dozen families could not incorporate and build a large apartment house, each family having its own flat, and in addition thereto large parlors, library, dining room and kitchen. The minor meals might be served in the rooms of the minor families, preserving the family life; while the dinner could be served in the common dining room, promoting the social life. This work could be looked after by such members as cared to do it, which would afford considerable relief for those having interests in other directions.

Beatrice. That would be splendid. The home should be the center of all woman's activities; with few exceptions her activities should be subordinate to the home. A complementary institution would be educational and industrial schools, where the art crafts should not only be taught, but an opportunity afforded for women to put in their spare time producing articles for sale. A woman demands change, and is not so well fitted for the minute division of labor and its monotonous tasks. I see no reason why all the art work of our factories could not be produced by women in their leisure hours. Certainly with a powerful society backing the movement a market could be established even if prices were a little higher. Thus an outlet could be found for her restlessness which now manifests itself in fads and follies, frivolity and fanaticism. But on the other hand I am afraid that when one found their counterpart in another's husband or wife there would be a good deal of jealousy.

Lycidas. It would certainly put everyone on their mettle. If a man had a fine wife, he would have to make himself attractive if he expected to retain her, and vice versa. As for jealousy, it would have to be one of the agreements at the beginning that it should be barred. I do not think it would take long for cultured people to adapt themselves to this mode of life. Certainly no one would expect that all difficulties would disappear; human nature is a difficult proposition.

You spoke of the need of a powerful society to back your industrial movement. This suggests that several of the Greater Families in a city, and in cities through the country could form themselves into an order. This order would become a powerful aristocracy,—a true

aristocracy based on true worth. It would come to have a powerful influence politically as well as socially, and if it determined that it was for the benefit of society to buy the product of the art crafts institution, here would be a sale for the product. It would soon be as great an honor to belong to such a society as to be a 32nd degree mason. To be expelled from such a society would be a calamity, and therefore the executive officers would be able to exert a powerful pressure in keeping the members in the right path.

Beatrice. I would not grudge the Executive Committee the task of settling all the domestic squabbles, keeping the children of Newlyweds in order, et cetera.

Lycidas. It would undoubtedly be a great task for the pioneers to get such an institution into working order, but gradually customs and methods of procedure would be developed just as in our present society which is the product of hundreds of years.

In looking after the widows and orphans, helping the unfortunate, and caring for the sick, there would be opportunity to develop the altruistic side of our nature, which at the present time hardly extends beyond "me and my wife, my son John and his wife." But the Greater Family would carry its own insurance, look after all charity among its families, and if this institution were generally adopted there would be no occasion for public charity, which is a poor, cold thing for the individual. One-half of the delinquent boys and girls brought before the probate court come from families broken by the three D's—death, desertion and divorce. The permanence of the Greater Family is a strong

argument for it; the three D's would make little difference to the loving care of the children,—they would be brought up to have so many aunts and uncles that they would always feel that they had a home, rather than cast adrift upon the world detached from all bonds of affection.

Recently a prominent minister was arrested for maintaining a "soul-mate." It is easy for us to condemn him. It is always best to conform to the law, and while it would have been best for him to have sought a divorce, he may have thought it would cause a less disturbance to continue his double life, providing he was not discovered. The minister attributed the cause of his course to the unsympathetic character of his wife.

"She was of no help to me in my ministry. Since meeting Mrs. —— I have been a better man and a better preacher." This and many similar cases, as well as unnumbered cases that result in divorce, and still more unnumbered cases that result in a dryrot of the soul, are to the social-philosopher real soul-tragedies, and instead of hurling curses at these people he sees the deep need of social reorganization in such a way as to meet the laws of nature.

Beatrice. With the liberal divorce laws you have advocated, I am afraid there would be a frequent exchange of wives in these families.

Lycidas. I am inclined to think the result would be just the opposite. If a marriage had to exist on its merits rather than by force of law, the parties thereto would put forth their greatest rather than their least efforts to make themselves agreeable,—it would be a stimulus to character building. Such mental

intercourse with a woman who understands her role as inspirer produces a rejuvenescence of the tired soul, and generates immense power.

Would it not be nice to have members of your family look after you when sick or in distress? How many men and women go to pieces with the breaking up of their family! It is not pleasant to be an object of public charity, or dependent on charity, even in a home for the aged, to say nothing of the poorhouse. Would it not be nice to have a home in every city that you might visit,—a society of free masons which both men and women could enjoy, with no secrets other than those enjoined by good taste? The present city life is cold and selfish; you seldom know your neighbors; but these families and orders of pledged friends would give warmth and light to life, and make the Brotherhood of Man an actual living thing.

A husband may be a great lover of music, for which the wife cares nothing. A wife may be passionately fond of Browning, but the husband regards it as nonsense. He may care for science or philosophy; she for art or literature. They may care a great deal for each other; but under present conditions life loses one of its great lights and glories,—mutual enjoyment of the things we love. From the more practical point of view there is a great loss; there is a lack of stimulus in intellectual work and in spiritual progress, which only a sympathetic and appreciative person of the opposite sex can give. When it was only necessary to step into the public parlor of the Greater Family to find your soulmate and enjoy her society freely and above board, there would be far less reason to disturb the family life of children and rearrange property. But if the case did require this there would be no such disturbance as

formerly,—no occasion for kicking up a great hub-bub or even getting angry. The home remains the same, the children still have their parents. Inherited notions may feel that there is something wrong about this all-too-easy adjustment, but if it corrects the terrible state of society which we have indicated as daily dragging unnumbered souls to hell, don't you think it time to reform our irrational and a priori notions, and try to cast off the shell of barbarism and get in tune with the infinite?

But theorize as much as we may, we cannot map out plans of this kind precisely and definitively. All schemes must be tried in the laboratory of experience. This plan might work finely for people of a high degree of culture; but people where the struggle of existence was more acute might find a different plan more beneficial. But it is a great step in advance to place the discussion of this question on a rationalistic and naturalistic basis, instead of on the dogmatic. Just as the chemist has predicted new chemical elements in the periodic table, the social psychologist predicts the need of a new social unit or rung in the ladder of love leading to the Divine, in order to resolve the present distressing conflict between Love and Duty.

Beatrice. I am convinced of the general correctness of your position, but I am not quite clear how the intimate family life would work among the common herd, where meat and drink and the material things of life are the sole aim. It might do for "transcedentals" to try some new romance, but I am afraid that anything more intimate than the clan would develop the jealousy of the plebeian. I am afraid you have in mind such supermen as Dante, Petrarch, Mill and Thackeray, who

found in their love for other men's wives inspiration only for the best things.

Lycidas. The marriage of the units of the Greater Family is only to be formal. In the Oneida Community, where the marriage was real, I am unable to learn that they had any such trouble, and they were neither "transcedentals" nor supermen, unless their leader Noyes be regarded as such. Noyes was a minister, a man of sincerity and earnestness, who sought to solve the same problem I am. He was ahead of his age, just as I am. I seek to give a little greater play for the individuality than he did. I start on a higher spiritual plane and concede less to the flesh than he, but like him I hold that no family, whatever its form, can hope to achieve success without a religious basis. If it has this it will not matter whether the family is composed of "manuals" or "intellectuals"; there will be every reason to hope for success. I am convinced that the majority of cultured men and women are unfortunate in their marriage. What else could you expect of the choices of an immature youth? But owing to their education in these matters, and to the state of public opinion, they feel obliged to go through life without that inspiration and co-operation that results in work that would greatly benefit the world. Men like Lavoisier, Agassiz, Schlieman, Huber, Faraday and Curie, who have had wives that were real soul-mates and partners in their work, are few. It is quite possible that but for the inspiration and co-operation of their wives they would never have been heard of. On the other hand, men like those you mention, who have the courage to find inspiration in the love of other men's wives, are also few. Not many care to sacrifice duty to love in this way. But this sacri-

fice can be avoided if society by mutual agreement will so constitute itself that every man and woman can find the high friendship essential to their work, and in such a manner as to preserve social order and conform to an enlightened public opinion, and which would not approve of a state of society like that of Greece, where the hetæræ were the women of inspiration.

The Orientals kept their women in seclusion; the Greeks did not allow their women to sit at their own table if male guests were present. Now I ask if the demand that public opinion countenance intimate friendships among groups of married men and women involves any greater transformation of society than has already taken place?

If the world is going to move on to the highest things of the spirit, love must be made active and efficient, and youthful marriages cannot be depended upon to accomplish this. Then the notion that a human being cannot or ought not to love more than one is all nonsense. One ought to live in an atmosphere of deep love on all sides. The notion that the sole function of love is to create children is a mistaken one. Plato taught the doctrine of creating spiritual children, but he failed to realize its full implications and practical possibilities. In these days of scientific management and industrial efficiency, it is strange that the possibilities of the social organism as a whole have been overlooked. Science has been very backward in the sociological field. Religious dogma has had science bluffed, but a Copernicus is sure to arise sooner or later.

In the old days the wives of great writers and thinkers were wont to hold the lamp while their husbands, for example, Cicero, Pliny and Apuleus, read or wrote. I love to dwell upon this picture of woman as the lamp-bearer to the great orators and thinkers; for through

the ages, where men and women have been fortunately mated, and where women have been accorded the same social plane, they have been not only as lamps to their feet, and as lights on their path in the ordinary affairs of life, but have been their guiding stars in the highest fields of intellectual effort.

> This is the beacon guides to deeds of worth
> And urges me to see the glorious goal;
> This bids me leave behind the vulgar throng.

Madame Lavoisier worked with her husband in his laboratory, wrote out his experiments and illustrated his treatise on Chemistry, and edited his memoirs. Mrs. Schlieman was her husband's right hand in those glorious enterprises at Hissarlik and Mycenae, which secured for both undying fame. Huber, the naturalist, blind from his 17th year, worked through the eyes and hands of his wife for forty years. He devised the experiments; she executed and recorded them. For nearly half a century Mrs. Faraday was not only the soul-mate but a helpmate and inspirer of one of the world's greatest physicists. During the long search into the inner heart of nature Pierre Curie was often so discouraged and depressed that had he not been sustained by his more sanguine wife, he would time and again have given up in despair. But she never lost faith. Before her deft hand and fertile brain difficulties disappeared. You know the result of their combined labor, which has placed them in the front rank of great chemists. Perhaps of all these women it may be said:

> And whenever the way seemed long,
> Or his heart began to fail,
> She would sing a more wonderful song
> Or tell a more wonderful tale.

These men and women were accidentally fortunate. But why should other men and women, through the inevitable mistakes of youthful immaturity, lack this assistance and inspiration? Why should the world fail to benefit by such joint labor? The best results in art, literature, science, philosophy or any other field of endeavor are secured when men and women work together. This is particularly true of science, where man supplies the slow, logical reasoning power, and the woman the vivid, far-reaching imagination. Men generalize from facts; women deduce from ideas. Thus collaborating, each with his or her predominating faculties, combine to make up two complete individuals as already explained, and they are thus able to achieve results that would not otherwise be possible.

Beatrice. But if women are to engage in such labors it would destroy the home life that you deem so essential to the welfare of mankind.

Lycidas. I am not acquainted with the home life of the women I have mentioned; but I do not think your conclusion a necessary one. Mary Somerville was a great mathematician, whose "Mechanism of the Heavens" was something more than a translation of La Place's "Mechanic Celeste." She did not let her pursuit of science interfere with her social and domestic duties any more than did Gaetana Agnesi, a great mathematician of an earlier period. Laura Bassi, a European celebrity and professor of physics in the University of Bologna, was a mother of twelve children, and was as much at home with needle and spindle as with the apparatus of her laboratory. Mme. Lapaute, a distinguished astronomical computer, never allowed her engrossing

work to cause her to neglect her household duties. On the other hand, I have never known a suffragette to be a good housekeeper; but then, these were nearly all women of the masculine type. I think the question is largely one of type; the truly feminine woman will never fail man.

The proper division of labor, it would seem to me, would be for men to educate themselves for special lines of work, while women should educate themselves along artistic and musical lines, and seek to acquire a general knowledge of sciences as an antidote for the narrowness and bigotry of the specialist. For it has truthfully been said, that nothing gives falser views of nature as a whole; nothing more unfits the mind for the proper appreciation of higher truth; nothing more incapacitates one for the enjoyment of the masterpieces of literature, or the sweet amenities of life, than the narrow occupation of the specialist who sees nothing in the universe but electrons, microbes and protozoa. The wider culture, which is really more suited to the feminine mind, would correct and enlarge that of the man, and the growing unity of the sciences, and the increasing difficulty of discovery makes this an important factor in the scientific method of creating spiritual children.

Beatrice. It has been running through my mind that perhaps Society has been too severe upon those men and women of genius who have violated her rules regarding marriage. Conscious of their powers and knowing that they must bask in the sunshine of love in order to develop them, they have cut the Gordian knot and grasped at love where they could find it. Duty in the narrower sense did not bother them; but their duty to promote the eternal stream of progress was imperative.

Lycidas. There appears to be considerable force in what you say, but failing to feel the imperative demands of genius, I must number myself among those cowardly souls who prefer that reform be brought about in an orderly manner, and would prefer to sacrifice any needs I might have to conventional duty. Here as elsewhere Freedom demands revolution. Fortunately I have near me a store of inspiration far greater than I am able to respond to.

Beatrice. Let me illustrate what I mean. Take the case of Byron. It was through his love for the Countess Guiccioli that his poetry entered upon a higher plane. To her, says Brandes, the world owes a debt of gratitude. It was some years before the old Count developed jealousy. Take the case of Shelley. He married Harriet Westbrook when she was 16, and found her impossible. He then ran away with Mary Goodwin. In his essay on love he says: "If we reason we would be understood; if we imagine, we would that the airy children of our brain were formed anew within another's; if we feel, we would that another's nerves should vibrate with our own; that lips of motionless ice should not reply to lips quivering and burning with the heart's best blood."

Lycidas. Literature offers many similar illustrations of society's rules being violated with seeming benefit to society. A. W. Schlegel married Caroline, widow of Dr. Bohmer, and she collaborated with him in his translations of Shakespeare. When later she met Schelling, and it became evident that she was indispensable to him, Schlegel gave his consent to break the bond between them with perfect good feeling. Schlegel

soon after took up life with Sophia Bernhardi, who divorced her husband for his sake. After the death of Caroline, Schelling wrote of her: "This rare woman, who to masculine strength of soul united the tenderest, most womanly, most loving heart. We shall never see her like again."

Dorothea, the daughter of Moses Mendelssohn, married the banker Viet to please her parents. The marriage being uncongenial she obtained a divorce and took up life with Frederick Schlegel. She became the original of his sensational novel Lucinde, and acquired considerable distinction as a writer herself.

The philosopher Fichte proposed to his wife that they, the two Schlegels and their wives, and Schelling, take a large house, form one family, have one cook and so forth.

The philosopher Schleiermacher, writing regarding the many degrading and unreal marriages, and the many unsuccessful attempts at real marriage, which the state makes binding, says "many attempts are necessary, and that if four or five couples were taken together really good marriage might result, provided they were allowed to exchange."

Everyone of course knows the story of how Wagner set aside his first wife, although she had been a great help to him in his days of struggle with poverty. But from an artistic standpoint she was impossible. He married Cosima von Bulow, daughter of Liszt. To her he said: "Nothing has significance; nothing has any purpose for me save through you. With you I can achieve everything; without you nothing." Of course you know how after Wagner's death she became the head and front of the Wagnerian movement.

Beatrice. Should Society deny such a supreme genius the inspiration of the woman he needed, and who felt a call to help him?

Lycidas. There have undoubtedly been unnumbered souls who have not been so brave as these we have mentioned, or as Society says, so foolish or criminal. They have failed to find their counterpart; they have gone through life feeling like a spirit in prison, failing the inspiration necessary to release that spirit. Amiel, as everyone knows, was such a spirit; the diary he left makes this clear, as well as gives proof of his great powers. His presence at our conference is in the hope of contributing to the New Freedom.

Beatrice. Shelly, as spokesman for the English of the 19th century, held that the purpose of love is to promote happiness. George Sand, speaking for the French, holds that to love is an end, and that the demands of the heart should be supreme. This probably explains why the French birth-rate is running behind. Schleiermacher, who was a more profound thinker, found the purpose of love in the development of character. This is very close to our view, that all the rays of love should be so focused as to develop the spiritual life, and yet so planned as to make joy a necessary incident. In discovering that the law of love is the most certain and positive path by which souls may mount to God, I believe you have discovered a law in the spiritual world comparable to the Law of Gravitation, for as the one holds souls in their orbit the other holds planets.

Lycidas. As the mechanical engineer would like to see all of the waste water power used, I would

have the individual so united in and surrounded by love, that the maximum of mental and spiritual power would be developed. The amount of energy wasted through dogma and prejudice is simply enormous, and the unhappiness incalculable. The individual is half dead unless stimulated by a loving society. The love of one is great, but the love of many is greater, more inspiring. I am a strong individualist, but am forced to recognize that there are inexorable social elements in our nature. But if it is possible, as I believe that it is, by some social scheme to utilize this waste energy arising from broken lives, broken or unhappy homes, through making love active and efficient, the whole social and spiritual life of mankind would be transformed. A perfectly happy love-life would abolish the prostitute, the libertine, and a good many of the suffragettes, and we would be on the road to abolish war and establish the brotherhood of man. But the good church people would rather see the world go to perdition than go contrary to the revelations of the Bible, the revelations of God in the Laws of Nature to the contrary notwithstanding. The greatest achievement in the world is the acquirement of an open mind. Someone has referred to the infinite capacity of the human mind to resist the penetration of knowledge. Society must enter upon a more social life, the individual is not so self-sufficient as he has been wont to think. Goethe was greatly dependent upon the inspiring society of women, and at the Court of Weimar established an intellectual society wherein Jean Paul says, "That a woman is married signifies nothing." Schiller and Jean Paul came under the influence of Frau von Kalb at Weimar, and the latter was led to exclaim, "This much is certain, the heart of the world

is beating with a more spiritual and greater revolution than the political, and one more destructive."

Beatrice. I can see quite plainly that the loss to the world would have been incalculable if genius had not broken the conventions and insisted upon having the inspiration and help of women whenever and wherever they found it suited to their needs, and if women had not equally felt the call to contribute to the world stream of progress. The individual and the social life should be organized to that supreme end. But the court of Weimar went too far when it insisted that the heart had the right to regard its own code of love as the New Moral Code. This was substantially the French view, is a one-sided view of life, and leads to evil results. The heart will secure a more enduring kingdom, by holding to Schleiermacher's view that love should be guided so as to promote character, or as you say spiritual development and evolution.

Lycidas. The limitations of the monogamic marriage relation, and the needs of the mind and soul for a freer association between the sexes, has often been felt and various attempts have been made to meet this need. For example, there was the League of Virtue founded by Wm. von Humboldt and Henrietta Herz. The members of this League sought to develop themselves by writing long letters in Greek and Hebrew wherein they tore themselves up into lint, and exhibited themselves to each other's contemplation in this unraveled condition. They put themselves under pressure and squeezed out tears and heart's blood. There was another German society which developed the cult of Spiritual Wives. When they found a counterpart in another

man's wife, they agreed to be husband and wife in the next world and friends in this. But the best results cannot be achieved without living the community life in a legal manner. I therefore have proposed to meet the defects of many experiments by incorporating a number of married couples into a Greater Family, and assume definite social obligations.

Beatrice. I am inclined to think that it would require a society of supermen and women to live in such a family free from jealousy.

Lycidas. It certainly would require men and women of superior culture, and those of a jealous nature should not join. Jealousy is an anti-social emotion, and should be numbered among the vices; but our present marriage institution makes it one of the chief virtues, and jealousy regards it as a crime that a married partner should have a friendship with a person of the opposite sex beyond the chit-chat of a public function. Society under the influence of religious dogma has allowed the individual to cultivate this selfish side of his and her nature greatly to its detriment. But jealousy is not an essential element of human nature. Consider the friendship between the distinguished German writer Borne and the widow Jeanette Wohl, which continued for seventeen years in the tenderest manner. She was his secretary and inspiring genius. Having been unfortunate in her first marriage, she refused to marry him lest it should break the charm of their happy relations. He writes to her, "Though I did not confess it to you, I always dreaded that marriage might drag down our beautiful friendship to the level of every-day sordid reality. But I thought, what I still think, that you

would gain something by it, and this would have indirectly increased my happiness. So there is nothing to prevent you from marrying another man; you and I would lose nothing by it." It was not long after that she put to proof this last assertion. A man by the name of Strauss proposed to her, and she wrote in reply, "The Doctor has no one in the world but me; I am to him friend, sister, all that these words convey of kindliness, friendliness, sympathy. Can you grudge this to him, to whom life has given nothing else, and who has reconciled himself to his fate—is even contented with it? I can think of no better possibility than that the Doctor should come to live with us when, where, and for as long as he chooses; for altogether if he wishes. I can't say *you,* my heart is too full; canst *thou* think anything else possible? If so, then all is different from what I thought. I!—we! dream of deserting a man like the Doctor—why he would be a ruined, a lost man! I would rather give up everything, rather die, than have that upon my conscience," etc., etc. Strauss became a friend of Borne; all three lived together until the death of Borne, and Strauss defended the honor of Borne in a duel with Heine.

Charlotte Steiglitz gives a remarkable example of freedom from jealousy and a desire to contribute to world progress. She made the mistake of taking an effeminate Leipzig student for the ideal man of her day dreams,—an inferior poet for a great artist. She uses all her resources to inspire him, and failing in this and thinking it is a lack in herself rather than in him she writes to him, "I wish, Heinrich, you would have more intercourse, either personal or by correspondence, with clever, womenly women. They are the poet's true public. It would be of interest to you to learn, frankly and truth-

fully, what they think of you and your work. Such intercourse would be both instructive and refreshing, a useful and agreeable diversion to you." This was undoubtedly the correct program, but this or nothing else was capable of making him a great poet. Caroline then conceived the idea that he required a great sorrow to effect his spiritual regeneration. His apathy increasing, she wrote him a letter hoping that the sorrow that was to come to him would make him calm, strong and great. Then she lay down on the bed and with a firm hand plunged the dagger of their wedding tour into her heart.

Beatrice. The example of this woman, who gave up life in the hope of advancing the Spiritual Kingdom, certainly puts to shame all those women who refuse to cast their jealousy aside.

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free.

* * * * *

For woman is not undeveloped man
But diverse; could we make her as the man,
Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at last she set herself to man,
Like perfect music unto noble words;
And as these twain upon the skirts of time,
Sit side by side, full summed in all their powers,
Dispensing harvest, sowing the to-be,

Self-reverent each, and reverencing each,
Distinct in individualities,
But like each other even as those who love,
Then comes the statelier Eden back to men;
Then springs the crowning race of human-kind.
May these things be."

FINIS.

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